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ABSTRACT

The theme of this conference was the reality of the multicultural society and the role of educational institutions in utilizing its resources. The conference brought together people engaged in developing the field of cross-cultural communication. These people included panelists from different disciplines and different cultures and specialists in inter-cultural communication; bilingual education, media, community programs involving ethnic groups, and related interests. Speakers included the following: W.E. Lambert on "The Changing Role of Language Programs and Teachers"; S. Tjitendero on "The Intercultural Communication Workshop as a Vehicle for Culture Learning and Communication Skills Training"; C. Clason on "What is Bilingualism"; C. Stetler and A. Gillespie on "The Utilization of Cross-Cultural Experiences for Learning"; and J. Bostain on "Future Directions of Language Programs." (AM)

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CROSS CULTURAL COMMUNICATION:

IMPLICATIONS FOR LANGUAGE AND ETHNIC STUDIES

Report of a conference

Sponsored by the

University of Massachusetts at Amherst

With The Support Of

The National Association for Foreign Student Affairs and

The Society for Intercultural Education,

Training, and Research

January 9 - 11, 1975

Murray D. Lincoln Campus Center

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Amherst

U.S. DEPARTMENT OF HEALTH,
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public education in the design and development of multicultural education projects.

3. A Center for Ethnic/Linguistic Studies could be established with priority given to the largest concentration of groups in the state (Portuguese, French Canadian, Puerto Rican and Polish). This center would collect and distribute factual data on ethnic and linguistic communities, act as a clearing house for placement in professional fields, and stimulate intercultural education, research, and training as well as language teaching.
4. As mentioned above, an Institute for English should be established with training and retraining of teachers in ESL methods. This training should draw on the behavioral sciences as well as on the traditional course of study in Linguistics and teaching.
5. ESL courses at the elementary and secondary school levels ought to use a team-teaching approach, with one native speaker and one English speaker coordinating the teaching of English to young people.
6. An interprogram conference should be arranged so that the various sub-cultural groups on campus could share ideas, troubles, and successes.
7. A listing of resource faculty and their expertise should be printed and sent to schools, churches, and local community groups.
8. Avenues for dissemination of information should be explored and used for the foreign student and the ethnic groups to reach the reading audience in the community. Articles could be sent to the Collegian or the local newspapers.
9. A conference on Resource Utilization involving community leaders and foreign faculty could be held to determine the needs of the community and what the faculty are willing to do to serve those needs.
10. A very strong plea was made for the establishment of an International Center with the recommendation that this center be located in the town of Amherst and be open to the whole five-college community. Funding should be sought through large international corporations.
11. The role of the state in cross-cultural education ought to move from crisis management to a systematic, "think tank" approach, with the appointment of a Commission on multilingual/multicultural education by the Secretary of Education. This commission ought to have representation from the community leadership groups as well as from educational institutions in the Commonwealth.
12. Public higher education should become involved in citizenship education for immigrants and should care about the quality of that education.
13. Use of the media in cross-cultural education would enable people to draw on a multimedia library of informational materials; these materials would be produced with a culture-specific focus. They could be community oriented and produced locally, and then stored in Urban Learning Centers.

14. A workshop in grantsmanship would be useful to the community and the higher education system.
15. A workshop for further communication among these participants and new people interested in the implications of cross-cultural communication for language and ethnic studies could be held to follow up on these recommendations and create new directions.

A special note of appreciation is due to those who helped to bring this conference together, including the planning committee, the staff of the International Programs Office, the invited speakers, Mr. James Bostain and Professor Wallace E. Lambert, and the forty or so resource people and rapporteurs. With the combined support of the Associate Provost for Special Programs, the Society for Intercultural Education, Training, and Research, and the National Association for Foreign Student Affairs, we were able to meet our primary objective for the January workshop: to provide the opportunity for faculty, students, staff, and persons from the surrounding community to engage in a lively and informative dialogue about cross-cultural communication and language ethnic studies, ethnic and bicultural education, and the development of the field of "people study." The conference planning committee hopes that the ideas and proposals brought forward in the course of the workshop will help guide the planning of educational and community institutions as they grapple with the reality of a multicultural society.

Ann H. Gillespie

Chairperson, January Conference on
Cross-Cultural Communication

JANUARY WORKSHOP - 1975

CROSS-CULTURAL COMMUNICATION

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"The Changing Role of Language Programs and Teachers"

AN ALTERNATIVE TO THE FOREIGN LANGUAGE TEACHING PROFESSION *

Wallace E. Lambert
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There are undeniable signs of trouble of some sort in the foreign language teaching profession. Those of us outside the profession are only sensitive to some of the signs, but even so, in our research in academic and school settings we do encounter wide spread resentment among students and especially among parents towards the prospects of having their children subjected to standard programs of foreign language instruction, even the most up-to-date ones. Clearly, they want something else, or something more, or something with a totally different conception. From those within your profession, I have learned of other signs, such as a serious fall away of enrollments and interest in FL instruction which apparently has worked its way up to the university level where it now becomes difficult for FL departments to justify the expenses of staffing, laboratories and so forth when these departments typically cater mainly to relatively small numbers of students taking introductory or intermediate courses.

In the past year I have been asked by several professional societies of FL teachers to discuss with them the significance of these symptoms of disinterest. I don't pretend to have any simple interpretations to offer, but I am deeply concerned about the apparent plight of the profession and the future of its dedicated members. Through discussions with FL teachers, however, I have formed some opinions about the purposes of the FL teaching profession and what appear to be its shortcomings. It is these opinions that form the basis of this paper and I present them in the spirit of an exchange of ideas and with the hope that in collaboration we can make improvements.

Rather than suggest a series of superficial changes in methods or styles of teaching FLs, I want to focus instead on what seems to me to be the working assumptions of the profession, what it has tried to do in the past, and what it might become in the future. What develops from all this is a suggestion for an alternative to the FL teaching profession, that is, a plan--sketchy as it is at this stage--for a totally new profession that will have more chances of satisfying a widespread and natural interest in foreign peoples and their languages. I haven't come up with a name for this proposed new field, but perhaps the reader will be able to offer suggestions from what follows.

Part of the trouble, it seems to me, lies in the permanence and inviolability of a profession's basic structure as it is passed on from one generation of teachers to the next. Today's difficulties may have been built in to the profession like a time capsule as it passed through generations of teachers and students. This is not to say that the times have necessarily changed so much, but rather that inconsistencies may have been built into the structure from the start and it took time for us to recognize them as such. For example, one aim of the FL profession in America, from its start, has been to urge students to turn their gaze to continents across the oceans

* I am grateful to R. Rostrand, A. Paquette and G.R. Tucker for suggestions made to earlier versions of this paper.

where, the argument goes, cultural and linguistic treasures can be experienced vicariously through the education process. In other words, American students were asked to direct their attention to the languages spoken by the people of Greece, Rome, Germany, France, Spain, China and so forth while at home Greeks, Italians, French, Chinese and most immigrant groups were too often seen in the menial roles of apple salesmen, gardeners, cooks, launderers and the like. Thus, it must be difficult nowadays, as in the past, for the perceptive student to believe in the value of the promised treasures or to be all that motivated to learn about the homelands these poor people left.

In the second place the FL profession in America has been geared traditionally to a small student elite, i.e., those taking college preparatory programs, but more recently (and possibly because Americans distrust elites of any sort) FL training has come to be offered to more varied groups of students until now the student audience represents all walks of life. One wonders just how relevant these foreign treasures are to today's broad range of FL students, many of whom have much more local concerns.

In the third place, there were decisions made early in the history of the FL profession in America that have turned out to be inconsistencies. One decision was to pitch FL training to high school and college-age students and another was to decide that three or four years of academic training was sufficient to attain some not clearly defined level of competence. Apparently it was felt that a certain level of maturity was required for an appreciation of FL training, but with the appropriate age set at the teen level or beyond, students and their parents are likely to form the impression that schools are wasting time, that the language learning process is being unnaturally stretched out. The teenager or young adult is also particularly likely to draw the conclusion that learning a foreign language is a mammoth task and, understandably, he may resent the whole procedure as an artificial interpolation that delays him from getting to the real treasures. With time, these disillusioned young people become parents and, through empathy with their own children, come to resent them having to go through the "same old" stretched-out learning process.

Coupled with the matter of age of students was the decision that three years of high school instruction, plus a year or so at college, where applicable, constituted an adequate training period. The trouble here was that no criteria were provided to evaluate just what could be learned in the high school or high school plus college FL programs or what level of competence might be expected with this amount of academic training given in the post-adolescent years. This lack of clarity of achievement goals would affect the peace of mind of both the earnest teacher and the earnest student.

Using these examples of shortcomings as reference points, we can start to sketch in certain likely features of a viable alternative. In the first place, it seems that educators in the FL fields should re-set their sights by shifting from cultural settings abroad to the cultural mosaic at home. The assumption here is that one can count on American students to be more interested in their own life space and the fascinating challenges it presents than in foreign nations that have produced over the years large numbers of immigrants. There is a logic too in the notion that in large measure America is a nation comprised of those who came from abroad, that this land has welcomed foreigners to come and to bring the cultural and linguistic treasures with them. Now,

it can be argued, we have and are still building up one of the richest human treasures in the world, and it should not be difficult to recruit a wide spread interest among students in this critical feature of their own land.

There are certain recent developments in the American society which can, I feel, facilitate the resetting of sights from abroad to home. One is a new perspective, generated it seems by the critical self analysis of collegiate activists in the 1960's, on what it means to be American or Canadian. It was collegiates (black and white) who demanded national respect for minority groups of every variety including Afro-American, Spanish speaking Americans and American-Indians. These young people argued that we as a nation have no moral right to wash out distinctive traditions of any ethnic group since the ways of life of these peoples turn out to be at least as admirable as the "American" way of life.

A related development takes the form of a national interest in and willingness to help minority groups which manifests itself in new educational laws that provide extensive schooling in Spanish for Spanish-speaking Americans and in the Bilingual Education Act. Thus, today's young people in America may have a new perspective on ethnic groups in the sense that they are seen less as poor immigrants and more as integral parts of the American cultural mosaic. If they are found to be disproportionately in menial roles, then the whole system must be unfair. Any alternative profession would have to capitalize on these healthy perspectives, I feel.

To be viable, an alternative profession would also have to reconsider the question of an appropriate age of appreciation for learning about foreign peoples and their languages. It is difficult to pinpoint the optimum age level, but my calculated hunch is that it starts long before the teens. Our own recent research experience has been with kindergarten-age children, and it is amazing to see what can happen in foreign-language and foreign-people training at that age level (see Lambert & Tucker, 1972). The "home-school language switch" program--a program of immersion in the foreign language starting at kindergarten with only a small parcel of time allotted to training about the home language--convinces me that age 5 is certainly within the appreciate age range. We have found, for instance, that after 4 or 5 years in such a program youngsters develop a deep understanding and appreciation of a new cultural group, become amazingly skilled in a new language, and their skill in the home language shows no signs of retardation. In fact it is strengthened in many respects.

One feature of this type of program is relevant for those planning an alternative. The home-school switch approach brings children into contact with a native speaker of the foreign language who as a teacher uses that language only in instruction in order to develop communicative competence and to make sure the children develop standard amounts of competence in the subject matters taught. It is then, a person-to-person approach that makes the language learning process incidental to the communication process and the learning of content.

This example of the home-school switch approach also suggests a quite different guideline in deciding on the amount of time to be allotted to

training in or via the FL. A fundamentally new educational issue is introduced in this example, for instead of estimating how many years of schooling should be provided in order to develop some unspecified degree of achievement in the FL, the educators in this case can ask how long it takes in the typical case to develop a functional bilingual competence in both the home and the school languages. At the least, this example directs attention to the importance of establishing clear and reasonable goals of the FL attainment and shaping programs around such goals.

The most important feature of an alternative profession in my mind is that the language learning process be made incidental not only to the communication process and the learning of content taught via that language, but also that it be made incidental to the learning about different peoples and their styles of life. It is this matter of people study that is most likely to elicit a natural and deep interest among American students, and it is around this natural interest that the motivation to learn the language(s) in question will be generated. In fact, the language training aspect might in time be shifted to other institutions than schools. I can envisage an American sponsored version of the Goethe House system--we might call them Longfellow Houses--where community language training centers would become available for teaching various foreign languages to students and adults of all age levels and of all skill levels. These centers could also provide in-depth training in English and ESL for members of different ethnic groups in America who could use the same center to develop full literacy in their own native languages, where necessary while mastering English. In this way, a good part of the routine task of teaching languages in schools and universities might be shifted to training centers where native speakers of the languages could provide a more natural language learning experience. Perhaps such centers could be financed by state and federal funds that would be available if language teaching were taken out of publicly financed schools and universities.

Creating a new profession of specialists in people and language study would require substantive changes in teacher training and preparation because, if done well, it would call for in-depth preparation in the human or behavioral sciences, i.e., anthropology, political science, sociology, social-psychology, psycholinguistics and sociolinguistics. The practitioner of this new profession, whether in public schools or universities, would become a new member of the behavioral scientist team, an association that could be mutually valuable because behavioral scientists have traditionally viewed language as an integral part of their disciplines, and in their work they have learned well how to make language learning incidental to learning about other peoples.

Let me illustrate what this new type of practitioner would be like by using some examples of people from the FL teaching profession who in their own work have shown remarkable ingenuity along the suggested lines. Then we can examine an example or two of others in the behavioral sciences whose own research interests naturally reach out toward the proposed profession. In this way we can get some type of fix on this new terrain I'm trying to locate. These examples, however, cover discrete parts of the terrain, and the task of the actual practitioner of the new profession would be to synthesize and integrate the various parts towards the educational goals of training young people in the cultures and languages of other peoples. In addition, the practitioner

would become a contributor and an extender of the field itself.

Example 1. Sister Ruth Jonas and Mr. Stanley Thom recently conducted a five-year project designed to teach French in the elementary grades by means of a "twinning classroom" approach (Jonas, 1972). In this instance, twinning meant matching up classrooms of American children with comparable age groups in France or in French-speaking Africa. Their interesting idea was to teach children about youngsters their own age who live in quite different cultural settings, including the daily routines of pupils in school, of sons and daughters at home, and of youngsters at play. Learning to communicate with the other group involved incidental instruction in the other language as well as translations of materials sent from one group to the other. The materials included color slides of typical events in the home country and regular exchanges of cassettes of recorded questions, newsy letters or discussions of earlier interchanges.

Their plan called for one of them, Sister Ruth Jonas, to be situated for several years first in France and later in Africa in order to initiate the hook-up and to help select appropriate topics (some forming sharp contrasts, others remarkably similar home-like episodes) to be introduced into the pictorial and taped materials which was to be sent back to Ohio. Stanley Thom served the similar function from the States. These materials, however, are now available for others who might want to try the approach without the need of a foreign-based collaborator (Jonas, 1972). But the major point is that these children on both sides of the globe have been introduced to foreign people who turn out to be very much like themselves basically although functioning in cultural contexts that are intriguingly different. It is the language of these interesting peoples from some other land that becomes worth knowing about because the children are interested in and inquisitive about the other group as individuals worth communicating with.

Example 2. Madeleine Cooke, now at the University of Akron, saw how important students' attitudes are in the foreign language learning process. Although by conventional standards she was an outstanding FL teacher, she was prompted nonetheless to develop a new domain of expertise which led ultimately to a doctorate in Psychology (Cooke, 1969; 1973) but this seems to be only another stage in a still-evolving process for Miss Cooke. Her main theme is that foreign language teachers have as much responsibility for fostering favorable attitudes toward the foreign group in question as for teaching the language. But developing favorable attitudes, she found, is a very complex affair. She has now worked up a number of novel approaches designed to enhance American students' attitudes toward Spanish people. The basic notion is to develop in students a sensitivity to cultural contrasts and cultural similarities, much as anthropological training would do. The readings she suggests for teachers and students is of an entirely different nature from the conventional "cultural" element in FL courses. Instead it builds an anthropological or sociological basis for understanding one's own culture in relation to the foreign one, not a stuffy list in any sense, but one that sets the proper stage for a natural form of language acquisition.

Example 3. Howard Lee Nostrand has had a profound influence on the FL teaching profession as a teacher, departmental chairman and analyst of the changes that have taken place in the profession over a span of years. He has always been alert to and ready to compliment new trends, when merited

but he is nonetheless just as sensitive to phoney issues and shortcomings. Howard is an excellent example of one of the best in the profession who took it upon himself to develop a whole new type of competency because he believed the FL teaching profession had neglected the personal and the interpersonal element of the cultures involved. Again this was no superficial venture, but a full-fledged one that brought him into a student-teacher relationship with some of the most demanding of the behavioral scientists, for example, the anthropologist, Morris Opler, and the sociologist, Talcott Parson. What is characteristic is that as he developed this new facet of competence, he seems never to have lost sight of how anthropology and the study of human values could be applied in the classroom.

Nostrand has challenged the FL teaching profession with his discussion of the "sociocultural contexts" of languages and literatures (Nostrand, 1966). He argued that the profession has neglected this matter and in doing so has short-changed students who both want and need to develop skills in cross-cultural communication and cross-cultural understanding--probably the most critical form of education we could provide for today's world. Learning a language per se is not enough, nor is learning another group's literature or its history, for none of these can be really understood without a deep understanding of the cultural values and the social system of the people involved. Making a pass at teaching about a foreign people or simply adding a "cultural" component to a standard course is not enough either since students want and will only be satisfied with an accurate and complete description of the value systems that characterize the people in question.

The problem here is that one can't just borrow from the behavioral scientists. Thus Howard could not depend on a Morris Opler to supply him with a set of readings on, say, the value systems of the French or a comparison of French and American value systems. Instead, the inquisitive FL teacher had to train himself in the anthropological field and to learn about the ways in which cultural themes are discovered by trained ethnographers. Note here that Nostrand and Cooke have from quite independent starting points arrived at a very similar route of exploration.

The work started by Nostrand has really only just begun, but those students who have come in contact with what has been started and the people who are digging away at cultural values are excited about the progress being made. For example, the working paper by Nostrand, Creore and Leiner (1965) on the major themes of contemporary French civilization forces one to stop and think: Are these the basic features of that civilization? How could one probe more deeply into the themes uncovered so far? Are these distinctively French characteristics or are they universals? Is it perhaps only the ordering in a hierarchy of values that makes one system of values French and another American?

Perhaps this may sound like a peculiar limb for the FL teacher to be out on, but my point is that it is on branches of this sort that the real action is likely to be for both the teacher and student interested in foreign peoples and their languages or, closer to home, hyphenated-Americans and their value systems and their use of language.

Example 4. The traffic is getting heavy on this people-study branch of the educational tree. Laurence Wylie is another contributor to the action.

I first heard of him when he was a teacher of French at Haverford College, a man who generated a great deal of respect and admiration from those students who were seriously interested in French. Then in the early 50's he received an SSRC Area Research Training Fellowship and went with his family to a remote village in the southeast of France. Next thing I heard was that he was sending monthly reports back to the SSRC office in New York about his goings on in his village in the Vaucluse, and a friend in SSRC thought I might like to read them. These reports were blockbusters and many of us knew in advance that Wylie had something special going on and that he told about it in a splendid way.

What the Wylie family did was simply to move in and live in a French community for a little over a year. What came out was a fascinating book (Wylie, 1957) about "life in a French Village told in terms of the people living today in that commune." What he tells is a "human, actual and specific" story of how "everyday details and incidents fit together in a general way of life." But to describe accurately or at least systematically another people's way of life is a tremendously demanding task. In his introduction, Wylie (a French teacher, mind you) mentions his thanks to specialists like Levi-Strauss, Dorer, Hollowell and Klineberg, that is, to some of the best thinkers in anthropology, sociology and social psychology who helped him to observe and interpret his experience among the French. The final work is, in my mind, a type of masterpiece because it portrays so well what many of us know about the French way of life, but can't describe. It is an excellent ethnographic study that captures the attention of ethnographer, French specialist, simple tourist or student. What emerges is a description of the way of life which is indispensable for anyone willing to learn about the French or their language, and the work would likely entice many to become willing to do so. Actually, though, it really is one man's view of that way of life and the perceptive student who gets into it would come to realize that "ways of life" are difficult to comprehend and that several observers being as systematic as possible would end up each with his own unique view. It is the realization of this variance in perception that is closest to truth, and is in the long run the only approach appreciated by the serious student. Most important, though, the student learns that nothing of value comes from a non-systematic overview of a people's way of life.

Wylie's wandering beyond the conventional boundaries of the FL teaching profession led him to Harvard where he is doing more of the same type exploration but now as a professor of International Studies. One can see the impact in a recent book on Chanzeau, an indepth study of a village in Catholic Vendée (Wylie et al., 1966). In this case, the book is edited by Wylie but written by some dozen or so Harvard undergraduates who in a Harvard-based seminar spent a year or so in Vendée, some delving into the village's past, with historical reports going back hundreds of years, some flying over terrain to make aerial maps, all living in homes with families, some discussing schools and school administration with local authorities, some watching the treatment and visits of people in hospitals, in churches in local cafes and so forth. Privileged as they were to have such an opportunity, these students nonetheless demonstrate that they have been well trained in the ethnologist's and social-psychologist's trades, and this training has helped them to become specialists in the French people and their language. In time many of them will pass on the Wylie-based approach to their own students. The procedure

itself could easily be adapted for high school or grade school students and its focus could be extended to hyphenated Americans and their uses of the languages in question as well as covering the old countries these new Americans represent.

The examples covered so far help us define the structure of a new, alternative field because in each case people within the traditional FL teaching discipline have left the conventional boundaries of the field in one manner or another and developed a totally new set of competencies in and around what I have referred to earlier as "people study." At the same time as these explorations have taken place within the FL teaching profession, others whose main concern is the more formal study of peoples have made their own explorations, some of which bear closely on the same alternative field. Let me give an example or two of these complementary explorations made by behavioral scientists.

Example 5. Charles Osgood is an eminent American psychologist who was perhaps the first to see the important interplay that exists among psychology, linguistics and cultural anthropology. He is best known for his work on the measurement of meaning, especially connotative or affective meaning (Osgood, et al., 1957; Osgood, 1964). His early work explored the structure of affective meaning systems of American respondents, leading to the interesting conclusion that three major dimensions--an evaluative (good-bad), a potency (strong-weak), and an activity dimension (active-passive)--were sufficient to describe the basic features of affective meaning systems of English-speaking Americans. Much psychological research has spun off from Osgood's earlier studies (see Snider & Osgood, 1969) and his measurement procedures have been useful to linguists trying to understand meaning. There were few signs, however, that the FL teaching profession had come in contact with these ideas.

Osgood then wondered whether the English-language based meaning structure he had uncovered had any correspondence with the affective meaning systems of other language groups. This was an important question, for if each language system was unique there would be no way in which comparisons of meanings across languages could take place, nor could one rely on translation or glossing since the dimensions of meaning in general would not correspond. This led him to apply a common procedure to a large number of language communities around the world in order to test the notion that "regardless of language and culture, human beings utilize the same qualifying (descriptive) framework in allocating the meanings of concepts" (Osgood, 1967; 1970). He knew of course that there would be little in common in the overt expression of interpersonal intentions or in the appropriateness of intentions in social interaction. Thus, if we consider the intention "to help", each culture may have its own way of expressing helpfulness and the appropriate settings for being helpful, but perhaps all cultures work with a common understanding of what helping means. In fact, if there were not clear evidence that the dimensional structure of the meaning of helping was common, then we could never talk sensibly about culturally different expressions of helpfulness. This is Osgood's current task: to determine whether there are such universals regardless of culture and language, and his preliminary work on the topic is exciting (Osgood, 1970). For example, he is finding that American respondents consider it permissible to use the adverb "appropriately" with a large number of interpersonal verbs. such as to plead with some one appropriately, corrupt appropriately, attack appropriately, defy appropriately, console appropriately and so forth. Japanese respondents on the other hand consider such usages

as completely anomalous; thus for them one cannot defy, corrupt or console "appropriately."

This line of work should be exciting for any student or teacher seriously interested in people's ways of life and their languages, and since the approach can be adapted easily for any ethnic or linguistic group, it could be particularly valuable in research on the value systems of America's diverse ethnolinguistic population.

Example 6. Nancy Moore and I have been exploring another facet of meaning systems which appears to play an important role in describing and understanding another group's train of thought (see Lambert & Moore, 1966). Somewhat different from Osgood's approach, we have concentrated on "associative meaning networks", that is, clusters of concepts that are interrelated in the thinking of members of a particular ethnic or linguistic group. Our work is based on free associations, hence the term "associative". We collect free associations from large numbers of respondents who are chosen as representative of a particular linguistic or cultural group. We ask each respondent to give us the first word that comes to mind as he thinks about a given concept. For instance, we present the word TABLE and collect the first-word associates of a large number of respondents. For English-speaking Americans, the chances are great that the common associations will be chair, wood, leg or some such cluster. When the associations of large numbers of respondents are compiled for a large number of stimulus concepts, norms of associations can be developed for various linguistic groups. Jenkins and Russell (1960) have such norms for speakers of American English; Rosenzweig (1961) has norms for French, Italian and other European languages; and Lambert and Moore (1966) have norms for English and French speaking Canadians. But here's where the association business gets interesting: when we collect associates from comparable groups of respondents in different linguistic communities, we typically have a surprisingly small amount of agreement, generally less than 50 percent according to Rosenzweig (1961) who worked with the norms developed for the standard European languages in comparison with American English norms. Thus, the French in France are likely to have their own associational clusters for a concept like TABLE with say, manger (to eat), cuisine (kitchen) as components along with chaise (chair) and bois (wood).

Because most of us are as interested in group dissimilarities of associational content as in the similarities, it is necessary to explain briefly how Nancy Moore and I interpret associational responses. We view them as particular connotative meaning networks, parts of which may be activated whenever their appropriate stimulus words are either decoded or are about to be encoded. The networks not only convey emotional connotations but also direct the train of thought as particular stimulus words are encountered. This view is similar to that of Carroll (1964) who interprets work-association responses as "some part of an assemblage of mediating processes" reflecting "the variety of experiences represented in a concept." The present view is also basically related to Deese's (1962) notion of "associative meaning." Deese noted that two words often do not elicit one another as associations note, song, sound, noise, music, and orchestra to both PIANO and SYMPHONY. Such words, he argues, have much associative meaning in common and are thus linked within some general concept.

In our own research with monolinguals and bilinguals in Montreal we have found that the same or translated equivalent stimulus word may have the same

or different associational meanings for different groups, however, when the associational systems are discordant, the social communication may be disrupted. For example, the English-Canadian and Bilinguals-in-English gave the primary response God to the stimulus word BIBLE whereas the French-Canadians and the Bilinguals-in-French gave livre (book) as their primary response. In communication, the two monolingual groups could easily miss the full significance of one another's messages because such associational discordances color the meaning and shunt the line of associations off on quite different routes. In this example, the bilinguals would likely transmit the discrepancy with fidelity from one monolingual group to another, switching from one associational network to another as the languages changed. The discordance would accumulate when sequences of ideas, as in sentences, are transmitted socially. For instance, one might want to relate the concepts CHILD, SICKNESS, and DOCTOR. The primary associates to these words are: mother, health, and nurse for our English-Canadian subjects and baby, hospital, sickness for the French-Canadians. If bilinguals are asked to transmit this message, additional distortion is likely since the primary associates are mother, bed, sick for the Bilinguals-in-English and baby, bed, sickness for the Bilinguals-in-French.

It would be easy enough, now, to develop a whole series of associative clusters, including, say, the three most popular responses. Then students learning another language could be given vocabulary lists with glosses in the other language, but with the interesting addition of two sets of associative clusters, one for their own language and the other for the target language. Thus, an entry might be: Table (chair, wood, leg) = La table (manger, chaise, cuisine). Contrasts and similarities of this sort would not only be interesting in their own right, but they might provide a foundation for more sensitivity and understanding of the groups whose way of life and language are to be mastered (see, for example, d'Anglejan & Tucker, 1973).

Example 7. The final illustration comes from the work of Harry Triandis and his colleagues who, from the vantage point of social psychology, are providing some tremendously interesting and useful insights into the ways of life of foreign people. Their central concept is "subjective culture" meaning a people's way of perceiving their own social environment (see Triandis et al., 1972) and as we briefly describe this notion, note how it complements the interests of Jonas, Nostrand, Cooke, and Wylie.

Triandis and his colleagues are interested basically in the similarities and differences among cultural groups in their manners of categorizing people and events in their social environments, the patterning of categories each group develops, the ways they evaluate people and events they categorize, the ways they behave towards categorized peoples, and what they expect from such people. In other words, they want to study in a very systematic way various cultural groups' values and norms of behaving. Their techniques are procedurally similar to Osgood's but they are extended further into the domain of behavioral intentions and norms than are Osgood's. So far, their work has shown that there are substantial differences among cultural groups in the ways social environments are categorized. Modes of categorization are inferred from the reactions samples of respondents give to typical episodes presented to them for consideration. For instance, reactions to persons of dark skin are predictable for certain subgroups of American subjects

(Who endorse views such as "I would if I could exclude them from my neighborhood"). Inclusion of a person in a given category (such as the category Nordic, Mediterranean or Negro) depends on characteristics of the stimulus persons considered. But particular criterial attributes (e.g. skin color) are far more important than others in the categorization process. People in one culture may use criterial attributes in different ways from people in another culture. They have also found that the content of categories is largely culturally determined and is influenced a great deal by the language systems employed by members of a particular culture.

The patterning of categories is also determined in part by cultural background. One cultural group might display strong relationships among categories (for instance the category Negro could be closely related to the category musical) while another cultural group would use a quite different patterning. These clusterings are the basis of stereotypes, and stereotyping turns out to be an oversimplified way of reducing the complexities of one's social environment by providing a certain amount of predictability to environmental events. The insidious force of stereotypes becomes apparent when analyses are made of the evaluations people give to categorized subgroups. Thus, some people see Negroes as "good", "powerful", and "active" while others see them as "bad", "powerful" and "active", making for totally different overall conceptions.

By way of illustrating the analysis of subjective culture, consider the demands placed on both partners of a two-person social system when each partner represents a contrasting cultural background. Here we will focus on a foreman and a laborer in interaction and will make the foreman American and the laborer Greek, an example provided in one of Triandis' monographs (Triandis et al., 1968). First, there are important differences between the likely behavior of the foreman (his "probably enacted role") and the workman's expectation of how a foreman should behave and how intimate he should be with workers. The Greek "will expect the American foreman to show much more personal interest and even pry into his personal affairs, while the American's behavior will fall seriously short of this expectation. Thus, the American will appear cold and aloof. The Triandis and Vassiliou (1967) data of stereotypes of Americans working with Greeks and Greeks working with Americans are entirely consistent with this analysis. Furthermore, the Greek's probably enacted role ... will differ from the American's expectations of what a laborer should do ... on both the affect and intimacy dimensions. The Greek will behave in ways which are more hostile and more formal than what the American expects of him. This will disturb the American who is likely to react by behaving in an even more cold and formal manner, and the Greek is likely to shift his behavior even further toward formality and hostility...." (Triandis et al., 1968, p. 41).

This technique of analysis is applicable to all types of role relationships. The contrast of the American and Greek views of fathers and husbands, for example, are intriguing. Triandis examines what is considered appropriate, permissible, and inappropriate in these forms of social interactions. From large-scale investigations, he finds that for Americans it is appropriate to direct, teach and inspect the work of a daughter, it is permissible to depend upon and ask the help of a daughter, but it is inappropriate to fear, laugh at, or fight with a daughter. In Greece, it is appropriate for fathers to take care of, love, and advise daughters, it is permissible to ask them for advice and help, and to is inappropriate to consider them as inferior or to ignore them. Note that different categories of relations emerge in each

setting and that their appropriateness varies.

In the case of husband-wife relationships, Greek husbands are apparently expected to advise, take care of and be indignant toward wives and it is permissible to scold and castigate them. There is no such pattern emerging in the American data on husband-wife relationships (see Triandis, H.C. & Triandis, P.F., 1969).

CONCLUSIONS

The purpose of these examples has been to describe the likely content of the proposed field of specialization, call it "people study", and to indicate the types of expertise or competencies that practitioners of the field would have to develop. As I see it, the field is a developing one that has spontaneously attracted the interests of traditional FL teachers who, it seems to me, have come to see a new field as the necessary starting point for the training of language skills. It is also a developing field for behavioral scientists who, with their more technical preparation, are helping to shape it. It is this overlapping of interest, from within and without the FL teaching profession, in what is seen as a more fundamental field of knowledge and inquiry that has caught my fancy, and I would like to have the behavioral and linguistic approaches welded into a powerful new academic domain.

To sum up, I have tried here to suggest a more viable new field of endeavor for those interested in the diversity of the human condition, including language study. The suggestion comes from my attempts to understand why there is a wide-spread disinterest in conventional programs of teaching foreign languages, and an alternative field of inquiry and knowledge is proposed. Building on certain short-comings of the traditional FL teaching profession, the proposal takes this form:

- 1) The new field should set its sights on cultural and linguistic diversity at home, for example on the hyphenated American, rather than, in addition to, keeping in focus peoples and language in far away countries.
- 2) The new field should be designed for a broader base of students representing all walks of life and not exclusively for a college-oriented elite.
- 3) The new field should be geared for children from the earliest grades on.
- 4) The new field should provide a high degree of competence in the associated foreign languages, and well-defined objectives, such as the attainment of functional bilinguality, literary as well as audio-lingual, should be clearly established.
- 5) The new field should make the learning of languages incidental to learning about peoples and ways of life, even to the extent of creating community centers for language learning, quite independent of academic institutions, along the lines of Goethe Houses, where students of all ages and of all ethno-linguistic backgrounds could develop linguistic skills in any of various languages, English included. The assumption is that the study of peoples and ways of

life is the appropriate foundation for learning that group's language, literature and history, and that language teaching should become a secondary aim of the practitioners of the new field.

- 6) Finally, the practitioners in the new field should become fully trained in the behavioral sciences so that they can have a deeper base for learning and teaching about people's ways of life, language included.

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PANEL PRESENTATION

The Role of the University:
The Multilingual Community and Cross-Cultural Communication

Panelists:

Dr. Sylvia Viera, Visiting
Full Professor, School of
Education, and Director,
Bilingual-Bicultural Educa-
tion Professions Program,
University of Massachusetts-
Amherst.

Dr. Alfred Hudson, Professor,
Anthropology Department.

Dr. Steven Ussach, Teaching
Associate, History Department

SMALL GROUP DISCUSSIONS

Topic: Cross-Cultural Communication and Multicultural Communities:
Implications for Language and Ethnic Studies.

Discussion Leaders: Professor Nina Scott, Hispanic
Languages Department; Professor Antonio
Andrade, Hispanic Languages Department;
Dr. Steven Ussach, History Department;
and Mr. Glenn Odenbrett, Cross-Cultural
trainer, University of Massachusetts,
Boston.

[THURSDAY MORNING] PANEL PRESENTATIONS: Alfred Hudson, Silvia Viera,
Steve Ussach

The purpose of the panel was to address the role of the university in the multi-lingual community and to demonstrate the role of cross-cultural communications in solving problems of ethnic and linguistic minorities.

Professor Alfred Hudson of Anthropology began the panel with a definition and discussion of communication. He described the different channels available in the human communication system, and how messages are coded and transmitted across these channels.

Professor Hudson then explained that miscommunication occurs when individuals do not share the same repertoire of codes or the same rules. This is particularly true in intercultural situations where different cultural systems may use the same units of communication but with different meanings. The implications are that effective intercultural communications requires communicative competence in two or more linguistic systems on the part of the individuals involved. More research is needed to determine the capacity of the human mind to absorb multiple communicative systems. This is a task which the university should assume. Professor Hudson's remarks are summarized more fully at the end of this summary.

Dr. Sylvia Viera of Education spoke of three interrelated themes: a) the role of teachers, b) the importance of cultural communicative context, c) the role of teacher education in successful intercultural communication. According to Dr. Viera, the role of teachers is to establish viable communication between persons whose ethnic and linguistic backgrounds differ. They must strive for behaviors which are humanly oriented and conducive to creating a laboratory in the classroom for perceiving, communicating, and respecting the myriad differences in children's backgrounds.

Next, Dr. Viera stressed the importance of cultural contexts and styles in analyzing each group's patterns of perception and behavior. The values of a given society characterize the formal and informal systems of education, not only by the subjects to be studied, but also by the perceptions of the adult members of what an educated person is and how to achieve that status.

The role of teacher education is to assist teachers in the design and implementation of intercultural education programs. Although schools of education are the place in the formal system for such programs, they must rely heavily on an interdisciplinary approach, synthesizing knowledge and expertise from departments such as language, ethnic studies, and the behavior sciences.

Mr. Steven Ussach of Bristol Community College took as his theme the role of higher education in relation to the multilingual/ethnic community. He pointed out that there are three levels of higher education in the Commonwealth of Massachusetts--Community Colleges, State Colleges, and the University. However, he spoke mainly on the Community College and University levels since his work has been in these institutions.

Mr. Ussach noted that through their continuing education programs the community colleges are reaching large segments of the community who in the past have not had access to the traditional services of higher education. Many of these people are non-English speaking immigrants, non-English speaking migrants, or functionally illiterate Americans. The education these people are receiving has unquestionably produced economic benefits to not only their "sub" communities but to the community as a whole. In Mr. Ussach's view, opportunities for teaching linguistic arts are greatest at the community college level.

Part of the dynamism of the community college programs is their affiliation with community organizations which provide community-oriented education services. It is important for the community college to recognize the needs of these community organizations. A mutually beneficial relationship can evolve. The organizations can take the colleges into the community through their locations, staff, and the colleges can assist local organizations by offering training and educational advancement to their staff members and helping them in preparing funding requests. The number of cooperative programs is restricted only by the degree of sensitivity of the colleges to the local organizations. Well conceived outreach programs seek to work through these organizations, not to replace them. The university should cooperate with the community colleges, however, just as the community colleges must come to terms with the needs of community organization, so the University must respect the geographical advantages of the colleges and try to duplicate their resources and programs.

In closing, Mr. Ussach made the following recommendations:

- 1) The University should expand its program offerings to include experiences in the multilingual and ethnic communities in the State.
- 2) The International Programs Office might facilitate this goal by establishing a new unit for community and community college coordination in multilingual/ethnic programs.
- 3) A Commonwealth Center for Ethnic and Linguistic Studies should be established at the University to collect information on linguistic or ethnic communities in Massachusetts, and make it available to community colleges, community organizations, state agencies, etc. It should also act as a clearing house for professional placement.
- 4) The University must develop a program for the training of language teachers in ESL methods.

Small Group Discussion following first panel on the role of the university in the multilingual-multicultural community, by Professor Antonio Andrade, Portuguese Department. Rapporteur: Jose Ornelas.

The discussion centered on the problems of the bilingual student. Examples from Indonesia were given by participant Andreas Winanno. Mr. Winanno pointed out that this is a problem arising out of the nature of intercultural contact and not a peculiarity of the American situation. Turning to the Commonwealth of Massachusetts, the fact that bilingual programs need to be tailor-made to each group depending on the cultural framework of the students was demonstrated by contrasting the Puerto Rican and the Portuguese communities in the state. A Puerto Rican ESL teacher from a nearby town said that her Puerto Rican students tend to feel there is no need for them to learn English and adopt American values. They can advance economically within their immediate community. The use of English is not particularly functional in their environment. A participant noted that Portuguese children (often under pressure from their parents) tend to value economic progress and feel that learning English and American values will best achieve their goal. (It is important to see that these differences are due to access of the home country: Puerto Rican families are an inexpensive plane ride away from home; Portuguese families tend to be unable to afford such return trips, consequently place more emphasis on adaptation and survival skills in the American culture.) In Massachusetts the important factor is availability of fellow countrymen and women in one's community; the ethnic concentrations vary between Portuguese and Puerto Rican groups.

Another issue discussed was that of the dominant group's acceptance of language in a community: in any community where a minority language/culture group exists, its language is often unacceptable to the larger community as a whole. Professor Lambert made this point on the second day of the conference: if the minority group is also the poorer group, in the menial jobs, with the substandard housing, and all the rest, the dominant group carries its prejudices against the minority group even in its attitudes towards language usage. Most American school systems encourage "assimilation." Many young people end up with one set of values for school and another for home. Naturally children develop psychological difficulties in this type of culture split.

Bilingual programs have the formidable task of providing an environment that allows the student to "acculturate" enough into the American system to succeed without becoming alienated from their own ethnic traditions and cultures and without the attendant psychological stress.

* as defined by Redfield, Ralph Linton, and Melville J. Herskovits "...those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups."

Report of Glenn Odenbrett's Small Discussion Group

Following the panel a group of twenty-two individuals of diverse backgrounds and concerns met with discussion group leader, Glenn Odenbrett. With the remark, "Our values are necessarily involved in what we say... Our values are the focal point of communication problems", this group took off on a lively exchange of ideas and perspectives. The place of values in curriculum, the need to state values explicitly, and the difficulty of both coming to understand a value system and of knowing the bounds of a group of which this value system may be descriptive.

"Values should be taught along with language studies" was countered by "No, such studies are value-laden already...with the usually unexamined values of the author." The question of inclusion or exclusion of values from curriculum materials gradually became refocused: "Is it the author's values that are implicitly included or is it the values of a culture the students may be studying?"

A participant mentioned a study conducted in Geneva, Switzerland of adjectives in textbooks associated with various ethnic groups. For example, the Swiss found that the textbook authors consistently used negative adjectives in connection with Arabs. These writers had inadvertently included their own cultural or personal biases in their expositions. Another participant added that many authors introject their own sexist biases into curriculum materials.

A third participant argued that if sexism is a "modal value" characteristic in the U.S., it should be taught as "American." There is a need to make values explicit. But before one can state values one needs to understand them clearly. The task of coming to understand one's own values or another's values is an extraordinarily difficult task.

It was suggested that values could be understood by analyzing spontaneous behavior and everyday speech, and that this approach would reflect those values by which people lived --and not the values by which an individual might think people should live. Does overt behavior necessarily reflect values? Is it possible for one who is in touch with his value system to lie about it? At least one group member believed that it is.

The group then moved from this discussion of personal and interpersonal value clarification to cultural and cross-cultural value clarification. Assuming that one does come to understand the values of those in one's immediate community, to what group is this configuration of values applicable? Has one then understood the value system of a culture? A subculture? We need to go beyond the immediate community to understand a larger or a different group. The ideal, one suggested, would be to live among some different ethnic group; then perhaps, one could come to understand the value system of that group.

It was then objected that there is no such thing as a "modal value system", that the total population of any culture is a composite of many values; and

that if one takes a "modal value system", it suggests to the students that there is a typical value system for a particular culture...But conceiving cultural modals ties is an attempt to generalize and generalizations often lead to stereotypes. Can we teach about cultures without some generalization? Can we talk about anything without some generalization? Perhaps the issue, Glenn Odenbrett noted, is how can we use generalization appropriately and how might we misuse it...

No recommendations were made; no group consensus was reached. But the exchange of perspectives among these individuals of dissimilar concerns and assumptions was valuable in and of itself --and particularly appropriate within the context of a "cross-cultural" conference.

Kathleen Emlen, Rapporteur

Small-Group Discussion
Thursday, January 9, 1975
Steven Ussach -Leader
Jean Shepard -Rapporteur

Brief Summary:

Five Principal Topics Discussed:

1. How do you approach the very real situation of transience among adult students in community-based bilingual programs?
Recommendations include some sort of formal registration, scheduling classes at times convenient for workers, use of community-based aides, and building realistic expectations into structure of program.
2. Tendency of students to seek cross-cultural experiences abroad, ignoring varieties of cultural experience right around the corner.
3. Need for coordination of approaches to adults and to children, because different programs often involve both parents and children within the same family.
4. Need for different approaches for each ethnic group.
5. Need to utilize to a greater extent those resources for non-traditional approaches to bi-lingual, bi-cultural education which are emerging at the University, in other educational institutions, and in the community.

Small Group Discussion: Cross-Cultural Communications and Multicultural
Communities: Implications for Language and Ethnic Studies

Thursday, January 9, 1975

Discussion Leader - Steve Ussach

Rapporteur - Jean Shepard

The discussion focused on reactions to the preceding panel presentation.
COMMUNITY - BASED LANGUAGE PROGRAMS: Some Problems and Possible Solutions.

The first topic of discussion centered on the problems encountered by professional people, "outsiders", working in community-based language programs. How can they deal with the very real problem of lack of continuity and commitment among the students, many of whom are "drop-ins?" The problem occurs in all kinds of instructional programs. If the instruction is free the students do not take it seriously.

The discussion leader suggested that the solution depends on the group. Some ethnic groups tend to "stick with it." The degree of success of a program also depends on how well the professional has worked through through community-based organizations which encourage allegiance to the program. He had three recommendations: 1) The instruction should not be absolutely free. There should be some kind of psychological fee, such as a \$10.00 registration fee, and this should be handled with formality and showmanship (application, receipt, I.D. card), to lend dignity and style to the process of registration. 2) Classes should not be scheduled during a factory shift, but should be held at those hours most convenient for working people. 3) The transitory nature of the clientele should be built into the structure of the program, and expectations should perhaps be realistic. 4) Teachers and teacher aides should be employed from the target groups.

Community people might help to develop and perhaps participate in the program. Each class should have an "aide" from the community. This would have several benefits: the building of a grass-roots teaching staff, an opportunity to learn on the job, a status benefit for the aide, and an economic benefit for the community.

How do communities react to the change in status achieved by such aides? Public schools tend not to recognize their new status, and will not certify them as teachers unless they have undertaken more traditional training for certification. However, they can work in Community Colleges and in community based organizations. There may also be some opportunities in the public schools as para-professionals. The experience of being an aide opens many other kinds of job opportunities for them.

THE ROLE OF RELIGIOUS INSTITUTIONS IN INTER-CULTURAL COMMUNICATION

This topic was discussed briefly. One participant with experience in working through religious institutions acknowledged that they could indeed serve as a cultural bridge, but that there usually were many strings attached. She felt that religious institutions should be regarded as a "bridge with a toll."

FOREIGN LANGUAGE RESOURCE CENTER

A current grant proposal to establish a foreign language resource center in the Springfield area to retrain traditional language teachers. The University could undertake such a program if the grant proposal does not succeed.

STUDY ABROAD AND LOCAL INTER-CULTURAL EXPERIENCES

It was pointed out that study abroad has particular value for the second generation who have become foreigners in their family culture. On the other hand, there is a tendency for students to go abroad at great expense, ignoring the opportunities for cross-cultural experience available right around the corner. The discussion leader suggested that in determining which kind of experience to offer its students, the University should consider which option does the most for the largest number of students.

ADAPTATION vs. PRESERVATION OF CULTURAL IDENTITY: Approaches to the Generation Problem

One participant cited an example of self-generated adult education. In a neighborhood once largely Italian, which still "thinks Italian" though now becoming predominantly Puerto Rican, he was approached by parents who wanted to learn English. They got together a list of prospective students, including grandparents. A number of teachers volunteered time; the Adult Education program sponsored the classes; and the schools provided space. ESL classes are being given, with emphasis on Puerto Rican and American culture. (It's now possible to take the GED exam in Spanish)

There was some discussion of community resistance to becoming Americanized. It was suggested that pre-schoolers be taught to read and write in their family language. Native language is a tool for understanding the community and reinforcing the family culture. In many cases a child will either reject his family culture or reject the Anglo culture. Anglo teachers often contribute to this problem --unaware of their own cultural assumptions and prejudices.

The discussion leader stressed the importance of distinguishing between the two populations, adults, and children. Different teaching approaches are required for different clientele. A concept of bilingual education which works well for children may not work for adults. Literacy education in their own language may be insulting to adults, especially if it is an "outsider" who is attempting to teach them. What is the real need? Is it with the lost generation of immigrants or with the children? The realities involve jobs, status, self-esteem. Are programs fragmenting families in trying to help adults or children?--a controversy also in day-care programs which ignore whole family needs.

Is the University aware of the backgrounds from which its students come? One participant suggested that "Massachusetts is unknown at the University of Massachusetts." It is curious, for example, that those who speak "academese" and are highly credentialed will not make an opportunity for a person who has a real (though untutored) knowledge of folk-lore to talk at the University. The French were cited as an example of a large, unknown community existing as a separate culture within the Commonwealth. Until recently many members of the French community went to French schools from kindergarten through college. This is only beginning to change with the shortage of funds for religious schools.

Small Group Discussion 11:00 a.m.

Thursday, January 9, 1975

Nina Scott-Discussion Leader

Cross-Cultural Communication and Multicultural Communities: Implications of language and ethnic studies: Report or discussion group following introductory panel.

The discussion focused on three points. The first was: language is a behavior which one learns and that people speak in order to talk, not to communicate. Although a majority disagreed with this outlook, it was an interesting opinion in contrast to one of the purposes of the conference, which was communicating cross cultural differences.

The second point concerned the relationship between language and culture, and/or language learning and culture, and the effect they have on one another. The greater the difference between two languages (structure, characters, etc.) the greater the difference between the cultures. People from two varying cultures are indoctrinated from birth to react in a certain manner for specific situations. Their reactions are different in response to the same situation. For example, an Eskimo, with his larger vocabulary of snow descriptions, would make a more precise report of the morning's snow conditions than a person from New England. Another example was given by a University of Massachusetts foreign student from India. He commented on his experiences with people and how they differ in the ways they express themselves, both verbally and physically. Culture groups often vary in their perception of areas requiring linguistic precision. Thus, culturally, certain messages must be given in a round-about manner. It was also noted that, depending on the physical gestures that accompany a phrase, that utterance could have more than one meaning.

From these examples, we can conclude that there is far more to language learning than mastering grammar. Becoming aware of cultural differences is as important and should parallel language learning. This led to the third point of the discussion: "who should teach English as a Second Language (ESL)", and "what problems they would encounter?"

Methods of teaching ESL for adults and children are very different. Adults are more set in their ways and customs (which is not unusual) than children and also seem to be more responsive to an instructor from their own cultural background. Not only do many have to learn English, but many are also illiterate in their own language. Thus, the adults may feel inferior to an Anglo-American instructor and tend to be easily discouraged and less ambitious. Having an Anglo-American instructor however, is beneficial in that he-she would be a good pronunciation model who would also demonstrate the accompanying facial expressions, gestures and intonation.

The children definitely feel more secure with an instructor from their own cultural background, but since they are more adaptive to change, and since they are the ones who can learn to speak English without a noticeable accent, it would be beneficial for them to have an Anglo-American model.

Many pro and con arguments were brought up concerning who should teach ESL, and many questions were left unanswered. Should Puerto Rican children learn to read, write and speak English with the security of having a Puerto Rican instructor who understands their problems and can discipline them better (this of course allows for more instruction time), or should they be insecure, less disciplined, or withdrawn and therefore not get the full benefit of a good Anglo-American instructor? Can English speaking teachers of American background be fully aware of the cultural differences between the Portuguese culture and their own in order to relate to the children? And, conversely, would a Portuguese ESL instructor be sufficiently aware of American customs to answer their students when they ask a question relating to cultural differences? Isn't it logical that the children would speak their native language to their instructor if he/she is of the same background?

Team teaching might be a solution. Ideal study conditions--the student would not only benefit from the security of an instructor from his own culture but would also have the benefit of a good Anglo-American model. Team teaching would also seem to create the natural environment for many cross-cultural activities, especially in a non-integrated classroom, and would lead to a better understanding of the other culture(s).

Kathleen Drzewianowski,
Rapporteur

Points brought out in the small discussion session:

- 1) Theoretical discussion of Behaviorists outlook on language.
 - a. Language is a behavior
 - b. People speak in order to talk; not to communicate.
- 2) Discussion of the relationship between language and culture and/or language learning and culture and the effect they have on one another if any.
 - a. Difference in culture is greater when the difference in language is greater.
 - b. Essential to live in another culture to experience cultural differences even though one can be made aware of the differences in his own country.
 - c. People from different cultures think differently about a situation because their concepts about it are not the same.
 - d. Environment has effect on culture and language, i.e. Eskimos have more words for 'snow'.
 - e. Ideas can be expressed or visualized better in another language or cultural area.
 - f. There is more to learning a language than grammar.
 - g. It is essential to learn para-linguistics when teaching students from cultures different from yours because there is, many times, a very close relationship between what you say and how you say it.
 - h. Cultural aspects are important along with language learning.
- 3) Discussion on who should teach ESL and what problems they are faced with.
 - a. There is distinct differences between teaching ESL to adults and ESL to children.
 - b. Teachers should be aware of and sensitive to cultural differences of the students when it differs from their own.

The Intercultural Communication Workshop as a Vehicle for Culture Learning and Communication Skills Training.

By Sandra Tjitendero and Glenn Odenbrett, Cross-Cultural Trainers.

Rapporteur: Patricia Cutts

Game: BaFa/BaFa, by Gary Shirts, available at Simile II 1150 Silverado, P.O. Box 1023, La Jolla, California, 92037.

Sandra Tjitendero and Glenn Odenbrett led two sessions of the simulation BaFa/BaFa to illustrate a method of teaching cross-cultural communication through experiential learning -- a method now in common usage through Intercultural Communications Workshops at the University of Massachusetts and elsewhere in the U.S. The game is especially designed to simulate two quite different cultures, and then to involve participants in cultural exchange, with all its attendant problems of culture shock, adaptation to a strange environment, return to the home culture, and the like. As a simulation usually implies role-playing in a fictional situation, the participants are urged to "get into the spirit" of the game, to exaggerate, and to have fun acting out the designated roles for the duration of the game. A serious discussion follows the role-playing, and many issues are then dealt with in subsequent sessions of the group.

Participants are divided into two groups, Alpha culture and Beta culture. Each group is taught a fictional set of cultural values, behaviors and communication styles. They are in different rooms far enough apart to be out of sight and hearing of one another. Then, planned visits are made by small groups of Alphas and Betas to the foreign culture. Through these visitor/host relations, situations arise that bring out cultural differences and cause participants to form strong opinions about the alien group, about themselves and their own group, and about possible strategies to cope with the other culture. Stereotypes are inevitable -- the game is beautifully designed to cause mistaken notions and confusion. Groups become more and more cohesive within their original culture and develop moral judgments about the others. A "We-They" syndrome emerges. At the end of the simulation we explore the meaning of this ingroup/outgroup interaction and draw analogies to real life situations. One of the values of using simulation gaming for teaching is that it provides a non-threatening framework for dealing with personal issues, and the level of personal involvement is little enough to permit a degree of detachment (far more difficult to maintain when in one's own immediate life situation). The game encourages objective analysis of cultural patterns, norms, values, etc., and then allows the individual to make personal conclusions. Without explaining the simulation (so that those readers who have not yet had a BaFa/BaFa experience will be able to reap the full benefits) let us examine some of the reactions of these participants today.

The first group of visitors approached the alien group hesitantly. There was confusion and self-consciousness on the part of the visitors (incidentally, videotaping these games is an excellent way to capture facial expressions of people as they first encounter Alpha or Beta land). In Alpha there was wariness on the part of the host culture because of the transgressions of the visitors. The visitors had to exhibit "friendliness" as defined by the Alpha culture and when they did not behave properly, they tended to be shunned. The visitors to

Beta were usually overwhelmed by the initial aggressive attention they received and frustrated by the unceremonious withdrawal of attention for no apparent reason. With each successive visit, the home group solidifies and becomes more convinced that it is superior to the other group.

In the final stage of the game both groups were brought together and through the use of the "Fishbowl" technique, both cultures analyzed the alien culture and attempted to explain their own. (Fishbowl is a pattern for discussion with one group in the center-the bowl-and the other on the outside--looking through the glass. It is borrowed by cross-cultural trainers to facilitate the discussion of two cultures simultaneously in a large group).

Alphas described Betas, and Betas described Alphas. Then each group described itself. From that point on the discussion was open-ended to talk about all the feelings people had about their experiences, to generalize and to make relevant comments about real life situations.

The pattern I observed developing on the part of individuals was: At first a sense of restrained courtesy was exhibited toward the "foreigners" followed by curiosity. Inevitably the "foreigner" could not function adequately or faultlessly within the other culture; therefore, the natives became fairly critical of the foreigners. This took the form of commenting on the foreigners' bad manners, stupidity, and the like. The next step involved comparing values, in which the home culture was more apt to cling to the "superior" values of its identity group and to disdain the inferior values of the opposite group. Sometimes, this process turned into mockery. With each visit, stereotypes had been reinforced and identification with home increased. Defensiveness was the next stage. It occurred when the groups were brought together. Finally when they relinquished their defensiveness, a more objective analysis was possible. The discussion went on for an hour after the session. Participants explored the structure and values of the two cultures in detail focussing on the effect of interpreting others' behavior through different cultural lenses of frameworks. This discussion emphasized the dangers inherent in judging other cultures by one's own cultural values. In order for successful intercultural communication, people must learn to view other cultures from an interior perspective. "Let me not judge another person until I have walked in his mocassins" (old Indian phrase).

BaFa BaFa can be used in many different educational settings: to help students understand the meaning of culture, to help professionals to communicate better with the culturally different, to help language students to cope with cultural misperceptions, to orient students going on exchange programs abroad, or what have you. It effectively demonstrates how it is so easy to develop counter-productive attitudes about others and communicate poorly as a result.

Due to an unfortunate time shortage, the second group to play the game did not have the opportunity to discuss the experience as fully. They were encouraged to continue their discussion over lunch.

An interesting problem in the second session, however, is worth noting. The Beta culture had a member who was highly dissatisfied with the value system of his home culture. He literally disregarded his "culture" by divesting himself of his cards, thereby removing himself from interaction with his group. His peers did not reject him, they merely went about their business without him. He became an eccentric.

Based on the information the Beta observer had brought back about the seeming friendliness and noncompetitive nature of Alphaland people, this same eccentric volunteered to be Beta/representative to the other society. He saw Alphaland as an alternative to his own culture. When the time came for him to involve himself in group activities in Alpha, his eagerness appeared overbearing to those he approached and they became wary of him. The members of Alpha saw him as an alien. They did not know how to interpret his actions. They were confused as to whether he was a leader of the other group, a dissident, or a spy. Everything the foreigner did was culturally significant because Alpha's real experience with Beta was so limited. (It was not until the end of the simulation that it became clear that this particular visitor was a dissident member of Beta and could be called atypical).

Even though he was anxious to ingratiate himself, he was not well received. It seems that culture creates a unity and impenetrability that is difficult to overcome. The host group is resistant and the visitor is ignorant of their "way of Life." In actuality this person knows only his own culture well enough to function successfully in. As it was he was caught in a no-man's land between a culture he did not feel comfortable in and a culture he couldn't fit himself into. How like real life it is!

Some topics which often emerge from this simulation include:

Sex roles, power, achievement and affiliation issues, language and culture learning, adaptation skills, non-verbal communication, the culture shock experience, and the powerful effect of cultural identity in the multicultural community.

WHAT IS BILINGUALISM?

University of Massachusetts Cross Cultural Workshop
by Carla Clauson Rapporteur: Jaime Alvarez

[Dec. 10, 1974]

Learning through interaction by using three critical incidents as a tool to produce discussion among participants was the model used in this presentation.

The first account was given by an ESL teacher on the role, rules, conditions and assumptions under which his half-Chicano half-Anglo-American students function. The second described the implication of the development of an AID mining enterprise for the native Indians of a Panamanian region. The third critical incident depicted the process suffered by an American Indian child sent to a boarding school.

The participants were asked to identify who were involved?, what were the problems?, why there were problems?, who or what is to blame?, and what can be done? Later, the participants considered their responses in terms of the following items as previously defined: attitudes, social organization, patterns of thought, role and role prescription, language, time conceptualization, non-verbal expression, and use of organization and space.

Among the problems encountered in the analysis of the cases we recorded the following:

1. The educational structure makes minorities reject their own culture.
2. Attitudes lacking sensitivity and understanding lead to disregard for other people's cultural values.
3. Behaviors at the interface of an aggressive and non-aggressive culture are in conflict.
4. By imposing new economics, new values create dependency, self-rejection, and subservency in minority peoples, i.e. cultural threat.
5. Inclusion of natives or their advocates as tokens and not as power factors.
6. Local governments are unable to preserve the rights of their people.
7. Unwillingness to accept that there are different and equally valid ways to structure reality.
8. Negative introduction to cultures based on prejudices and do-nots in the training of intercultural agents.
9. Stressing of the overt expressions of the culture and the ignorance of motivation and subvert expressions.
10. Traumatic experiences for travelers from one culture to another.
11. Loss of identity or deceiving behavior in order to protect self.
12. Accent and language pronunciation that lead to misunderstanding.
13. Inflexibility and limitations of cultural rules that place boundaries during cultural interfaces.
14. Identity problems and problems relating and being accepted back for cultural travelers.

Of the solutions suggested by the group, the following were recorded:

1. Institutional commitment to multiple codes: language values
2. Bilingual-bicultural staffing for administration that will implement pluralistic policies.
3. Training for teachers, behavior controllers and behavior modifiers in sensitivity and awareness.
4. Increase the ability of natives/minorities to create awareness of the developments in their environment and implications for their cultural and personal identity.
5. Increase the ability of intercultural agents to function in the schedules and values of both cultures.
6. Create links among cultures and develop awareness of the continuum and range of cultures.
7. Weaken absolute concepts by illustrating the invalidity of absolutes.
8. Create awareness of our own ways and the values underlying our behavior.
9. Development of flexibility within our cultures towards ourselves; towards "deviants" within our cultures, and towards members of other cultural groups.
10. Caution awareness and conceptualization of cultures in function of a dynamic process and within the scope of individuals perceptions.

[Reported by Jaime Alvarez]

Report of Application Session C:
The Utilization of Cross-Cultural Experiences for Learning

Presenters: Ms. Cheryl Stetler, Ms. Anne Gillespie
Rapporteur: Kathleen Emlen Hatch

Both the Thursday and Friday sections of the workshop began with two thematic questions from the group presenters:

- 1) How many ways can we think of to use the cross-cultural experience of some students for the learning experience?
- 2) How many ways can we think of to utilize the cross-cultural experience of students in the creation and conduct of learning experiences?

The presenters' goals were to have the group generate a stock of specific suggestions, and then to try out and finally evaluate one of those ideas.

A "brainstorming" procedure was used as a method to stimulate ideas. Ms. Stetler introduced four rules of brainstorming:

1. Do not evaluate an idea either positively or negatively until the brainstorming is finished.
2. The more ideas the better.
3. The crazier the idea the better...a version of your "crazy idea may be invaluable to another participant.
4. Snap your fingers if you have an idea to add to a suggestion that has already been made.

From the efforts of the two workshop sections a lengthy list was developed, ranging from suggestions of activities to sources of material. The combined list was as follows:

Send a group of students abroad.
Native speakers teach non-native speakers.
The learning linguist teaches his hosts his own language.
Paired classes (share projects; teach each other).
Working together (workcamps; Outward Bound).
Share a field experience with another group.
Dyad interviewing process.
Discussion of differences in reaction to shared classroom experience.
Visit to ethnic neighborhood with specific observational tasks
(examples: dress, food, use of space, housing, market place).
Invite foreign students into the classroom.
Listing of stereotypes...followed by meeting with members of groups concerned.
Self disclosure.
Music and dance.
Songs in another language.
Celebrations of other people.
Radio and television programs in other languages.
Comic books.

Role reversal of student and teacher --particularly in cases where teacher and students are of different ethnic background.
 "If I were home, then..." as mode of understanding the international students' own cultural milieu.
 Non-verbal demonstration of aspects of culture.
 Communication feedback.
 Process cross-cultural experiences.
 Puppets and games.
 Roles (self-analysis of; assuming other roles --individually or in groups).
 Mini-dramas.
 Foreign films.
 Total immersion in a language.
 Penpals.
 Facilitate awareness of a group's own cultural identity by means of ceremony, maintenance of other customs, etc.
 Simulation of culture shock (BaFa BaFa).
 Interpretation of signs and symbols.
 Teaching through students' interests (examples: sports, women's life).

Specific References Suggested:

A Chairy Tale --a fifteen minute film; story of a man who attempts to communicate with a chair; recommended for discussion groups about oppression, communication, etc.

Four Families --a silent film by Margaret Mead; mothers from four different cultures caring for their infants.

"The Politics of White Supremacy"--an essay by James Sledd in Samoveur and Porter's anthology, Intercultural Communication: Reader.

The Thursday section tried the suggestion of a dyad interviewing process mentioned in the list above. Participants were instructed to choose for a partner someone they thought was very different than themselves. Each pair exchanges accounts of a cross-cultural experience through which they had gained new insight. Each participant was to communicate to the whole group his partner's experience.

Many partners expressed surprise at the degree of similarity and commonality they had found between themselves, in their pairs that had been formed because of perceived differences. Some participants judged the exercise to be an effective way to learn about the culture of another. Other participants were concerned that the exercise would be an uncomfortable experience for many ethnic groups for it required a self-disclosure between strangers, that each individual speak to the whole group, and that the students play an active role in the classroom situation.

The Friday section embarked on a discussion of the issues and problems raised by the two original brainstorming questions, in lieu of the interviewing exercise. This group questioned the relationship of the brainstorming and the goals these questions implied to language instruction. They queried:

1. May not language training frequently work against our values of cross-cultural awareness and communication?

2. What is the purpose of language instruction?
3. In our language instruction should we insist on the elitist standard of the language?
4. Is it possible for a native to make a mistake in his own language?
5. Is cross-cultural awareness a cultural value itself?

The recommendations from the "Utilization of Cross-Cultural Experiences for Learning" workshop rest largely in the list of abbreviated suggestions above. The purpose of the brainstorming exercise was to serve as a beginning. Perhaps one or two of these ideas might be developed into a form useful to the situation and needs of the reader.

[Kathleen Emlen Hatch, Rapporteur]

Rapporteur: Marini Emmart

Presenter: Dr. Dovi Afesi

Application Session:

Workshop: Resource people in the
Community and at the
University

Dr. Afesi opened the workshop with some brief general comments on the need for defining goals and hopes for inter-cultural interaction. He cited advances made in science and technology, as well as changes in the political and economic fields as being major contributors to the world's becoming more interlocked and interdependent. Today it is possible to pick up a telephone and speak to someone thousands of miles away; we can watch an event taking place on another continent on TV in our homes. However, this sense of globalization through technology is not matched by parallel achievements in terms of the human factor. Technological know-how is far ahead of our ability and willingness to understand each other. Therefore, he concluded, the focus of inter-cultural activities must be directed towards integrating the human element in the world.

We can approach this goal, Dr. Afesi pointed out, through knowledge. The proliferation of ethnic studies programs and language courses in our schools, universities and adult education projects today attempt to familiarize students with other cultures. But knowledge alone is not enough --I can "know" six languages and not be able to say anything meaningful. There is, as Dr. Afesi said, certainly no lack of knowledge between Blacks and Whites. There is, however, a lack of understanding and appreciation.

To make intercultural programs more meaningful Dr. Afesi suggested that these programs should:

1. Create an aura of tolerance and acceptance of values, attitudes, beliefs and behaviour patterns that may be quite different from one's own.
2. Provide people with the sensitivity and understanding necessary for effective interaction with a person from another culture.
3. Equip a person with the ability and capacity to deal with people from other cultures --the visitor must be able to adapt to the host and vice versa.
4. Equip people with the awareness that when they step out of their own culture and into another, they may be seen as eccentric, unique or as stereotypes. People must be prepared to accept others' reactions to them.
5. Make people aware that their culture may bias them about other cultures.
6. Provide adaptive skills, as well as behavioral know-how.

Thus, cross-cultural and ethnic studies programs are valid and effective only if they aim at providing people with the readiness to make adjustments to other people, rather than always expecting others to make adjustments to them.

Dr. Afesi then began to discuss the role of the university and the realities of the University of Massachusetts and the workshop was opened to discussion by participants.

Realities of the University of Massachusetts

In ten years, this university has grown enormously. This growth has brought (a) diversification of the ethnic background of faculty and students; (b) an increase in number of foreign faculty and students; and, (c) an increasing number of American faculty who have overseas experience. These three groups can be seen as the resources on campus. There has been an attempt by the faculty from these groups to increase the number of programs of ethnic and intercultural interest but also the campus has followed the national trend of polarization. Each sub-culture has turned its attention to internal cohesiveness and, as a result, there is much "culture-bumping."

Another reality of UMass which was the subject of much discussion was the communication gap between it and the local community. It was felt by the participants at the workshop that the university should reach out to the community rather than the community's having to beg. Ms. Marilyn Lewis, a participant who is an English teacher in the High School, pointed out her need for multilingual people who would be willing to counsel some of her students. A few of her students came from overseas, from non-English speaking countries, and some others, Americans, from different ethnic backgrounds - who was she to contact for aid, and how was she to go about it?

Mrs. Peggy Gage, a member of the Amherst Town Committee for International Students, spoke of her work with Round-The-World Wives, and of the Host Family Program. Round the World Wives published a cookbook last year and have just produced Born in the USA --or, practical information, in five languages, about having a baby.

There was a general feeling amongst the participants that more could be done, that there were many untapped and scattered resources. More use could be made of the Everywoman's Center on campus and the University Women's Center: for example, it was felt they could contribute a great deal to intercultural activities on campus. Workshop participants and Dr. Afesi made the following suggestions:

1. An interprogram conference should be arranged so that the various sub-culture groups on campus could share ideas, troubles, successes.
2. A listing of resource faculty and their expertise be printed and sent to schools, churches and local agencies in the community.
3. Avenues for dissemination of information be explored --provide regular means (perhaps with incentives) for foreigners to reach the reading audience in the community, e.g. through articles in the local papers and The Collegian.
4. Hold a conference on Resource Utilization involving the community leadership and foreign faculty to determine the needs of the community and what the faculty are willing to do.

5. A very strong plea was made for the establishment of an International Center with the recommendation that this center be situated in the town of Amherst rather than on the UMass campus and that it be a community and five-college venture. For funding it was thought that perhaps large international corporations be approached.

In conclusion, the theme of the workshop may be summed up in the idea that through technology the world has swiftly and without fanfare become one single ship, that people everywhere have a common destiny. Clearly, we must understand and appreciate our differences.

SESSION E: Cross-Cultural Aspects of Language
and Ethnic Studies

Presenter: Dr. Peter Park

Rapporteur: Ravi Kulkasni

Sociologist Peter Park's informal presentation dealt with identifying some important linkages between the study of language and the study of culture. For expository purposes, Park drew examples from a study he is presently engaged in. The examples pertained to the Japanese language and Japanese culture on the one hand, and to the English language and Western culture on the other. Park's mode of inquiry proceeded from an analysis of language to the study of culture and not the other way around. The following is a brief summary of the salient points contained in Park's presentation:

1. The manner in which a particular people use their language reveals something about their thinking and hence their culture. To illustrate: ambiguous statements are commonly found both in the English (or non-Indo-European) language and in the Japanese (or non-Indo-European) language. For example, in the English statement "He ran the last mile to win the race," the preposition "to" allows two interpretations--one of causality and the other of teleology are prominently represented in Western thinking and culture. Parallel situations exist in Japanese: for example, the expression "no ni" literally could mean "although" or "because." Therefore, the statement "Tom wants to play the violin no ni he wants to join the marching band" allows for double interpretation--contradiction or consistency.

Thus, by analyzing linguistic ambiguities one can observe that the likely occurrence of certain types of thinking and behavior is closely tied in with the amount of latitude languages provide in terms of ambiguities.

2. Indo-European languages enable their user to atomize and formulate dichotomies such as subject/object, past/future, and the like.

Many non-Indo-European languages, such as Japanese, do not contain any linguistic facility by which one can express absolute contradictions or oppositions. Northrop's imagery of the non-Western culture as one of "undifferentiated esthetic continuum" is closely related to the non-dualistic linguistic character of the non-Indo-European language.

3. The relationship between language and culture is a dynamic one. A case in point is the Japanese recourse, in the wake of Western influence, to the use of article-like expressions and pronouns and to the greater use of possessives, etc. Unlike in the case of the Indo-European languages, in Japanese the use of articles, pronouns, etc., has been non-existent or attenuated.

DISCUSSION

Those in attendance were in agreement as to the close linkage between language and culture. In the context of teaching English to non-native speakers, several issues were raised and discussed. Park's presentation

appeared to be particularly helpful to language instructors. For instance, some of them indicated that they now had a better appreciation of the difficulty in getting across to a non-Westerner the proper usage or non-usage of articles, pronouns, personal possessives, etc.

It was clear--to the discomfiture of some language instructors--that instructors, in some measure, simultaneously impart Western habits and cultural values when teaching English to non-native speakers. The problematic issue here had to do with the probable consequences of the acquisition of the English language by the non-native speaker. For example, as a result of acquiring a facility in English, would the non-native speaker, over a period of time, lose his/her ties with his/her native tongue? This problem seemed particularly puzzling because, on the one hand, efforts in the U.S. have been aimed at appreciating its multi-ethnic character while, on the other hand, English language instructors, at home and abroad, have been, in effect, contributing to the "Westernization" of the peoples of non-Western cultures. To alleviate such inherent "problems," should the teaching of "limited English" (not pidgeon English) in some ways check the unwitting spread of Western culture? Would a knowledge of the basic differences between cultures aid in the planning of linguistic content so as to neutralize cultural biases?

[Thursday]

Deficiencies in the Language Skills of Asian Americans by Bob H. Suzuki

Rapporteur: Phyllis Boothroyd

Cultural factors and racial discrimination as they affect language skills of Asian Americans cannot always be separated as they tend to reinforce each other. Most of what is going to be said can be generalized to other ethnic groups, but primarily we will use the term Asian to refer to Chinese and Japanese.

Looking at the cultural aspects first, who are the Asian Americans? They are 1% of the total population of this country, about two million. They are mainly located in the western states and Hawaii. Their socioeconomic status is seen as a good model for other immigrants; they have a high educational rate and income; also, social problems seem fairly minimal, but this is more apparent than real.

Asians account for 56.5 percent of the world population. The Chinese first started to immigrate to the States in 1850 to seek their fortune in gold mining: most did not intend to stay in the States and in 1882 an exclusion act was passed against them. There were at that time 130,00 Chinese in the States. In 1880 the Japanese started to arrive and an exclusion act was passed in 1924. 150,000 Japanese were by then in the States. An immigration act was passed in 1965 that eliminated the racist Quota System.

The acculturation patterns among generations follow the pattern of first immigrants, speaking mainly in their native tongue, and retaining their culture. Second generation speak mainly English, retaining some language and culture. Third generation speak mostly English: culture seems still to be transmitted, though strongly acculturated into the American mainstream.

Studies done at Berkeley have showed that Asian Americans have low reading scores, low verbal scores in SCAT, but higher quantitative scores and a high failure rate on freshman level reading/composition exams. A disproportionate percentage of Asians go into engineering and sciences, which do not call for the verbal and composition skills.

Cultural conflicts that lead to communication barriers can be seen by looking at the traditional Asian cultural values, which unlike American cultural values are characterized by an aggressive, authoritative ruling class and a conforming, obedient peasant class. This situation is further reinforced by the extended family structure that stresses duty and obligation to family, obedience to the head of the family and other authority figures, and by conformity and humility. Since most immigrants are from the peasantry, they may have more easily accepted their "second-class" status in this country.

Personal needs are subordinated to the needs of the group, causing for the Asians difficulty in interaction with the dominant American cultural values

which stress individualism. As the children go to American school and watch TV, they pick up many American values which then cause conflict at home between parent and child.

In the classroom the Asian student rarely volunteers answers, as "showing off" is frowned upon in his culture. At home he is taught to speak only when he has something significant to contribute. Restraining emotional expression is seen as a sign of maturity, but to Americans it is sometimes viewed as cold and insensitive: inscrutable to Americans who approve of overt emotional expression. Thus, such traits as conflict-avoidance and conformity, viewed by Asian culture as signs of maturity, make for difficulty in coping verbally with an American culture that holds opposing points of view.

The detrimental consequences of such cultural conflicts, which limit the development of verbal/linguistic skills and inhibit creativity and initiative do not result only from cultural differences, but are also strongly influenced by racial discrimination.

It is necessary to know the history of racism against the Asian Americans in order to understand the effects. Such a history is quite contrary to the stereotype of Asians as a "model minority." The station of the first Chinese in America was similar to that of the African slaves. They were merely given another title: that of Chinese "coolie." The first immigrants of Chinese to the U.S. coincided with the first gold rushes, as well as the great increase in demand for unskilled labor created by the rapid expansion of the railroads. As their numbers, never very large, increased, the western states passed laws restrictive to Chinese. The Chinese were not allowed to testify in court or to marry interracially. They were taxed for going into mining. Altogether there were over one hundred such laws. Violence also increased against the Chinese: some lynchings were reported. The Japanese (who started to immigrate in the late 1800's, after the Chinese were no longer allowed to) came as similarly cheap labor. They faced similar anti-Oriental sentiments; thus an exclusion act was passed against them in 1924. However, the Japanese were mainly from farming stock and so did well reclaiming land in California that they were allowed to buy because Americans didn't think it worth anything. Unfortunately, during the second World War the Japanese were put in detention camps and so lost most of their belongings and homes. This was primarily an act of racism as the German and Italian-Americans were not treated this way. The result of these experiences with American racism was a reinforcement of certain cultural patterns, such as:

1. Restraining emotional expression
2. Conformity to group norms
3. Avoidance of conflict
4. Obedience to authority

Racism today has caused an identity conflict for Asian American youth. They have a lowered self-esteem, which is reflected in their dating patterns. Asian American females tend to select typical white American males, indicating an attitude of disapproval of one's own racial type. Racial and cultural

attitudes, influenced by TV and public education, play a large role in a dissatisfaction with their body image. (In Hawaii there have been cases of Asians having their eyes straightened). There also has been a great increase in drug abuse, delinquency, and an alarming increase in school dropout rates among Asian Americans. In the business world they are also not getting jobs with incomes to match their education and they often do not get promoted to the higher levels in organizations due to both racism, and a resistance to verbalizing.

Racism in education (with its image distortions and omissions in curriculum material), stereotyping of students by teachers, and guiding of Asian students by counselors into only physical sciences instead of a broader academic spectrum all affect the Asian student. The results are lowered self-esteem and fear of asserting oneself which both lead to underdevelopment of verbal/linguistic skills and a stifling of personal creativity.

Possible remedial approaches include multicultural and multilingual education, although there are problems with this practice since some parents resent such a cross-cultural approach. There is a need for more research and evaluation in this area. There is also a need for more relevant curriculum material and the rewriting of textbooks to include the Asian American's role in the forging of America.

Increased cross-cultural sensitivity of teachers and counselors should help decrease the stereotyping of Asian students, and avoid single-minded direction of them into physical sciences and technical professions. The recognition of influential Asian cultural factors, such as the reluctance to engage in heavy verbal discourse, should be made by teachers in order for them to provide a supportive, nonthreatening climate in which the Asian student can gain more confidence.

The consequences of maintaining all of one's own cultural values in American society may be dysfunctional, since values viewed as positive attributes in one's original foreign society may be viewed as negative in American society. The dilemma of cross-cultural and racial conflicts of Asian American has a tendency to create "cultural schizophrenia": a split-personality problem which is common to all such groups.

Report on session conducted by Richard Hailer of the Massachusetts State Department of Education:

"How a state can help in the development of ethnic, intercultural and bilingual programs."

Rapporteur: Judson Haverkamp

Mr. Hailer observed that the role of the state will be defined by public interest groups seeking to address the problems of ethnic, intercultural and bicultural programs. For many states the issue is first to recognize that problems do exist over which they do have influence and control. The examples of California, Minnesota and Massachusetts are cases we can study out of which emerge a possible approach towards achieving these goals.

Mr. Hailer suggested that first those state-level policy-making bodies and individuals whose attitudes, interests, and philosophies already reflect your own should be identified. This can be done by examining their budgets, projects and speeches. Federal agencies such as HEW should be investigated in the same way. Once you know where the likely support can come from, you can approach those agencies and individuals with your suggestions, projects and the written proposals you wish to implement. He reminded us that local groups can influence Congressional policy-making if they keep Congress apprised of their interests and needs.

MTA, NEA, and the American Jewish Committee of B'Nai B'rith are examples of groups that have been active in support of ethnic and bilingual programs and could be consulted for advice on ways of gaining state support for local programs.

We are all familiar with the Commonwealth's Bilingual/Bicultural Education Act, Title VII. Mr. Hailer told us about the attempts California, Minnesota and Illinois are making to address the needs of their ethnic and linguistic minorities. California recently passed the 3.3 law which requires intercultural training for a teacher if 25% or more of his/her students are from a different ethnic background. Minnesota, on the other hand, requires human relations and intercultural training for a teacher certification and certification renewal for those teachers who were certified before the new law was passed.

The final example was Illinois. Resource Centers have been established throughout the state for bilingual/bicultural education. These provide teachers with a support network of both training and materials.

Mr. Hailer briefly noted that there are bicentennial grants available (\$2.5 million) for ethnic studies; guidelines can be acquired from the Secretary of Education in Boston, Mass., or from your local bicentennial commission. The projects however must be sponsored by a local community.

In his closing remarks Mr. Hailer emphasized the need for strong local support, particularly when significant new legislation is being proposed.

Local communities have always resisted what they have perceived to be heavy-handed or authoritarian direction from above in matters concerning their childrens' education.

The session was opened up to a discussion among the participants and the following recommendations were made:

- a. The state should move beyond crisis management. A "think tank" role could be adopted to stimulate new ideas with the purpose of establishing a systematic program. The Secretary of Education could assist by appointing a Commission of persons with interest and expertise in the area of multilingual/multicultural education. Of course, care should be taken in the selection of leadership by community participants in this Commission.
- b. Local communities and groups should invite state-level educational administrators to their schools. These could be viewed as low-cost junkets to get administrators out where the action is. Helping them to understand better the needs of the people would tie their programs more closely to actual situations. They will then make more informed and broader decisions affecting more people in communities.
- c. Foreign language resource centers should be established within easy access of teachers. The position of state foreign language supervisor should be re-established to co-ordinate support for foreign language study and bilingual/bicultural education.
- d. State-supported institutions: courts, hospitals, etc. should be required to have multilingual personnel on staff.
- e. State Department of Education should publish more material in several languages to increase our awareness of the multilingual nature of our state, and it should print up posters, circulars, etc. for wide distribution in the state.
- f. The University of Massachusetts and the state colleges should become more involved with citizenship education for immigrants and should care about the quality of that education.

James Bostain, Foreign Service Institute, Dept. of State

"Future Directions of Language Programs"

Mr. Bostain, introduced by Dr. Barbara Burn, Director of the International Programs Office, began by defining a linguist as one who can make objective statements about language, thereby separating this person, a scientist, from the skilled performer, one who is an artist in language use.

In English, several assumptions about form are commonly held by native speakers, those being that their own language system is logical and that its grammatical forms should model Latin. In addition to the illogicality of modeling on Latin, one can find many other examples of English falling apart under the scrutiny of logic. Logic operates with zero redundancy, yet English frequently restates itself. "The five books are here," for example, contains three plural markers. Many of these properties, including the nominative after the conjunctive verb, "It is I," are based on Latin and justified by logic, both warmed over. Mr. Bostain's examples, based on plural markers, were dialect parodies which, beneath their entertaining humor, led us to a fairly comfortable recognition of our own ethnocentric attitudes about language.

We begin to realize that our language system is a very arbitrary collection of patterns with no inherent ordering system, but with an internal patterning, a predictability. Language is organized noise; written language, organized marks. Most language studies focus on the marks, leaving noise, the primary language occurrence, unexamined. At the Foreign Service Institute, a practical training center in language learning, the educational focus is on the specific needs of the learners. Frequently these needs have to do with the phonological aspect of language, that portion so often overlooked in traditional language education. Sounds not usually found in English and thought of as difficult for the language learner can actually be found in English through juxtaposition exercises. The student's facial position is also an important part of language learning. English is spoken by Americans with a relaxed face, by the British with a tense lower lip. To speak German well, the lower lip is tense and slightly protruding. The student's behavior and speech patterns should always be used as an initial resources for these "more foreign" patterns.

Mr. Bostain presented a language learning format which includes areas largely eclipsed by our emphasis on written skills. It is within these new areas that many directions in language learning are to be found. In the 40 week school year, the first four weeks are to be used to focus on form, rather than content, of language systems. In essence, this would be a short course in descriptive linguistics. The remaining 36 weeks are to be broken up into four nine week modules, each of which is to be devoted to the study of one language. No mastery of a foreign language will take place, yet the student will learn HOW to learn a language, a far more useful and transferable skill than the development of extended rote response patterns in a foreign language.

In addition, this new focus on form would include a descriptive rather than proscriptive grammar, culture studies, the teaching of paralinguistic signal systems and kinesic signals which are closely related to language systems.

The teaching of foreign language can be expanded to provide students with a more useful, more humane language learning experience. Bostain's presentation followed well his summary advice to those of us beginning to explore new territories in language education: "know what you are doing and doing it well."

USE OF THE MEDIA FOR CROSS-CULTURAL EDUCATION

Application Session - Friday Jan. 10
 Presenter : Dr. Juan Caban, School of Education, UMass
 Rapporteur: David J. Driscoll

[The session lasted from 4:15 to 5:15. There were ten participants]

SUMMARY: Professor Caban outlined the advantages and capabilities of Videotape as a research and educational tool. He described one experiment in New York City in which student-conducted interviews of Spanish-speaking individuals were disseminated both to classes and to community groups. He also played a Videotape of a cultural mini-skit designed to show Indian versus American habits. Lastly, he showed a slide-sound presentation and two videotapes of community-oriented, culturally-specific materials designed to convey information on such subjects as tenants' rights to local citizens. He pointed to the usefulness of media in reaching Professor Lambert's goals of "People Studies" and local emphasis. Professor Berwald (Dept. of French) briefly outlined some specific techniques of Videotape use in the foreign language classroom. Questions were raised over the general availability and cost-effectiveness of Video equipment.

Professor Caban began by explaining the advantages of Videotape machines as a relatively low cost research and educational tool. Since about 1971 all Japanese-produced videotape machines are compatible with each other. One half inch blank tape is now commonly available at a cost of \$12 per half hour reel, and sometimes as cheaply as \$4, making the medium cheaper than film.

An article in the Journal of Bilingual Education concerning the use of Videotape in Spanish bilingual education was described. It concerned a Videotape participant system in New York City in which third level students of Spanish interviewed local Spanish-speaking persons of varied backgrounds and walks of life. The tapes of these interviews were played back in various community centers and audience comments were videotaped and added. One copy of the tape was left with the community group and one kept for class use or perhaps to be shown on educational television.

Professor Caban requested Professor Berwald's comments on the use of Videotape in teaching. Professor Berwald noted that the use of Videotape in teacher training has long been common, but that applications in the foreign language classroom are just beginning to be explored. The unique capability of the Videotape machine is to be able to stop or "freeze" the action while asking the student to describe what he sees. Students' actions while responding to commands in the foreign language may be taped and then played back while the teacher poses questions or asks for a third person description of the scenes. Videotape monitors are capable of receiving regular TV programs: the sound may be turned off and the students requested to describe or discuss the action. It is also possible to record regular TV programs and to dub in familiar dialogue in the foreign language; the nonsensical juxtaposition can provide humor and variety. Or, students may be assigned to watch a particular program at home, to take notes on the first

ten minutes and to describe the action in a short composition. The best descriptions are used to compose a composition on the board in class the following day. If the teacher is willing to research special vocabulary, a subject such as a football game may be videotaped and presented with dubbed commentary using culturally authentic (in this case, French Canadian) terminology. The most authentic use of Videotape, however, is to take a trip to New York City (for Spanish) or to Canada or nearby Vermont (for French) to Videotape actual foreign language programs and commercials for classroom presentation.

The initial high cost of such machinery causes a problem to its availability. Professor Caban remarked that to obtain Videotape equipment we must and can show its integral relation to teaching and gathering information. Since administrators often love "hardware", this task may be easier than thought. The training of teachers in its effective use is very important. Videotape should be considered one tool among many and should be part of a balanced program. Moreover, this medium can be used by the students themselves and, in cassette form especially, is ideally suited to the accumulation of libraries of teaching materials.

It is really effective to let loose roving photographers in the various cultural communities. Professor Caban assured the participants that this is successfully being done, as described in the Spanish bilingual education project in New York. He noted that Videotape is also being used to prepare materials to help train future doctors and dentists. He pointed to the usefulness of the medium in the study of people through their language and culture and specifically within local cultural communities, as emphasized earlier in the day by Professor Lambert. Any serious teacher these days must possess his/her own slide projector and cassette tape recorder. He predicted that the day may come when each will also have his/her own microfiche (microfilm cards) reading machine, due to cost and space advantages.

He then demonstrated the use of a Videotape machine which uses cassettes of 3/4 inch tape lasting 20 minutes. The advantage of such a machine are ease in threading --rather, a lack of threading-- pushbutton operation, color capability, and two sound tracks, permitting either stereo operation or a bilingual sound track.

An actual exercise in cross-cultural sensitivity training was then presented via Videotape. It involved a cultural mini-skit in which an American is invited to dine at an Indian friend's home. "Should he arrive on time or not?" The consequences of each possibility are dramatized. "Should the American politely refuse second helpings at the meal, take only a little bit to be obliging, or take all he wants?" During after dinner conversation, "Should he acquiesce in his host's culturally-inspired taste for personal questions or should he avoid them or discuss the fact that such questions are viewed differently in the U.S.?" Again the consequences of each choice are explored. It was observed that such materials can never cover every situation or cultural peculiarity but that they can elicit sensitivity to the issues involved. It was agreed that this would be a good exercise prior to going

to a foreign culture.

Professor Caban pointed out that it is difficult to learn all of the various communications channels of a given culture, but that Videotape can convey more than just the speech aspect. It can also be used to gather information, to store it and to share it.

Professor Caban outlined the concept of the Urban Learning Center, which would include a multi-media library of useful informational materials produced with a culturally specific audience in mind. Such materials would be community oriented and locally produced, and would be produced as a public service. A slide presentation accompanied by a taped sound track was shown explaining housing in Springfield, Massachusetts, tenants' rights, where to go and how to do it. The presentation was aimed specifically at black citizens. The second example was a videotaped presentation explaining the University Without Walls program at UMass. This same presentation was then shown in a Spanish language version. Media presentations are more effective than the usually ignored books and pamphlets on these same subjects. Again, the emphasis is on gathering information and sharing it. Professor Caban repeated that such materials must be tailor made, locally produced, and aim at a specific audience. The examples presented gave an idea of what to include in developing such presentations.

Due to lack of time, a bilingual film developed in Texas, and a videotaped Spanish language TV program were not shown.

In response to a question, Professor Caban explained that further knowledge in this area may be gained in the TV Workshop, Media Production, Media Survey, and more specialized courses offered at UMass.

REPORT ON INTERPRETING

An Application Session was of the January Workshop -1975- on Cross-Cultural Communication: Implications for Language and Ethnic Studies.

Rapporteur: Pierre E. Monnin

This Application Session was attended by some dozen people. Daniel Martin professor in the French Department, and Theo D'Haen, teaching associate and graduate student in Comparative Literature, led a discussion that centered on questions related either to Interpreting in general, to various aspects of the profession, or to the proposed UMass Program in Interpreter's Studies.

Placed in the historical perspective of modern civilization, interpreting, though the second oldest profession in the world, as Professor Martin humorously pointed out, does not go back in time beyond 1919 (Treaty of Versailles), when French was no longer considered the sole diplomatic language. The development of world organizations and other international scientific, economic or political societies has created a growing need for translating and interpreting. The distinction between these two skills is definitely worth emphasizing, since it not only hinges on the command of written versus oral language, but also seems to separate the sheep from the goats! Graduation lists from schools of interpreters dramatize the fact that only the cream of the crop reaches the status of interpreter. Blanche DePuy, Professor in the Spanish Department, reflected that this is a special breed altogether, endowed with the gift of gab and best performing in a state of trance. With the rise of simultaneous interpretation, the 'circus act' of Conference Interpreters has become a prestigious, well-paid job. The threat of the machine does not appear to be a serious one in this field, since interpreting as well as translating are not merely functions but behaviours and therefore essentially human. A classical joke about the shortcomings of a computer programmed for translation is this rendering (in Russian) of the biblical verse 'the spirit is willing, but the flesh is weak': 'the vodka is good, but the steak is lousy'... Ideally, Theo D'Haen commented, a good interpreter should render over the microphone a statement clearer than what he gets in his earphones, having weeded out all superfluity and reorganized the elements in his mind; what he does in practice is another thing, but the ability to trace a logic in what is being said is undoubtedly important, as Ann D'Haen, Theo's wife and an interpreter herself, added. Cultural differences are all the more difficult to bridge when equivalences for idiomatic expressions or technical phrases have to be found within fractions of seconds. Interpreters take turns when servicing a conference, and fifteen minutes at a time seems to be the average of what one of them can take. The level of challenge is always high, and the profession is consequently very selective; before becoming a permanent interpreter, a candidate goes through the intermediary stages of auxiliary and temporary interpreting. A complex hierarchy is also established between interpreters, whether they be freelance or working for international organizations; though quite important, court interpretation is not considered of

as high a status as conference interpretation. Jobs are usually found through the recommendation of experienced interpreters, and the market in its present state is wide open to people who can offer American English as native language, which is usually the language one has the best command of and into which one will be expected to translate. European Schools of Interpreters (Geneva, Paris, Antwerp, etc.) are nowadays eager to welcome American Graduate Students -the Bachelor's degree is required, no matter what field one has majored in.

The University of Massachusetts Program in Interpreter's Studies, as sponsored by the French Department and recently approved by the Committee on Academic Matters, is intended for Undergraduates, at least in its present format. Its first course, focusing on techniques of Consecutive and Simultaneous Interpretation, will be offered this Spring semester; the instructors for the two sections of twelve students each are Professor Daniel Martin and M. Theo D'Haen. In order to select the best potential candidates for the Certificate in General Language Interpretation, a screening test will be given to the sixty applicants at the outset of the course. Students will be asked to interpret from English into English, so as to evaluate their mental set. In order to enroll, students have to seek approval from their own language department, and a working knowledge of one of the following European languages is required: Dutch, French, German, Italian, Portuguese or Spanish. Far from building itself up as a separate entity, the program wants to remain explicitly interdepartmental; besides two courses in Interpretation, students will have to take a total of four courses in Communications (2 courses) and Foreign Languages (2 courses) in order to become certified. Jean Herbert, an illustrious pioneer in Simultaneous Interpretation has defined the Interpreter as a very cultured person who is able to take some distance from the technicality of the world. The goal of the UMass Program in Interpreter's Studies is not to train specialists, but rather to provide students with a sound academic background that will enable them, after their graduation, either to seek employment in government agencies, business or industry, or enter graduate work towards a career as Conference Interpreter if their performance in the program has shown promising abilities. In conjunction with coordination of the new program, Professor Martin plans to centralize information on Interpreting resources in Massachusetts and surrounding districts. In his experience, it is the availability of people qualified as Interpreters that draws business, usually under the form of International Conventions, to a given area; such a prospect might be of great interest for the Amherst community.

Participants at the session were (in Alphabetical order):

Bostain, J., DePuy B., D'Haen A., D'Haen Th., Harrington B., Martin D., Meyrat Th., Miles St., Monnin P., Mullen E., Pinkham J., Stone C.

SESSION C: Cross-Cultural Workshops --designs,
methods, materials.

Jan. 10, 1975--3:15-5:00 pm

presenter: Sandra Tjitendero

Sandra Tjitendero's presentation was aimed at elaborating on the aims, design, and execution of inter-cultural communication workshops. The study of inter-cultural dynamics is in its infant stage. The main points of her presentation were aimed primarily at would-be trainers and others who could recognize the possibility of including inter-cultural dynamics in their schools or in community programs.

1. Inter-cultural workshops must be designed by carefully evaluating the needs of the participants, for different needs call for different techniques (see "Design Techniques").
2. People are the prime resources in inter-cultural learning experiences. As bearers of cultures, they have ready access to a wealth of information which they can share with others.
3. Since people are very important in these workshops, it pays not to intimidate them or hurt their feelings by compelling them to do things they are reluctant to do or by exposing them to threatening situations.
4. Inter-cultural learning experiences encourage people to appreciate things from the standpoint of a particular culture.
5. Workshops should be designed to permit maximum flexibility because one of the most promising aspects of inter-cultural dynamics is its emergent nature: the outcome is never quite predictable. Trainers should make full use of the spontaneity generated by inter-cultural dynamics.
6. Above all, trainers must keep an open mind in terms of the learning experiences inter-cultural workshops afford them. Each workshop offers new ideas and new cues, thus making the whole activity very exciting and rewarding.

Ms. Tjitendero's presentation was informal and it included several illustrations drawn from her experience as a trainer. The session came to a close with her answering questions posed by those in attendance.

DESIGN TECHNIQUES

1. Role-play

Role-plays provide the opportunity for students to act the part of someone different and to gain new perspectives through placing themselves in someone else's shoes.

A role play is composed of a simple scenario, specific roles for each of the actors, and observers. The roles are descriptive of how the person

would behave in the situation, and participants are expected to conform to these "instructions."

Role-plays can be used with all kinds of groups: shared culture, bi-cultural, or multi-cultural. However, in a shared culture group, it is important to have a representative of the culture being role-played as advisor, in order to avoid stereotyping.

2. Situational exercises

This is essentially a short, free-form skit, in which some participants are actors with prepared roles, other participants play themselves, and others are observers.

The actors represent a particular culture and have a clear idea of the "script." The participant(s) playing themselves, however, have only a general description of the setting, and must rely on knowledge of the culture and their adaptability in an unfamiliar situation.

3. Critical incidents

Critical incidents are short accounts of an inter-cultural event or situation. They usually contain a problem or conflict which must be resolved in some way and are primarily discussion tools.

4. Games

Games include: (1) prepared games, such as Psychology Today's "Body Talk" that a facilitator may carry with him in a "game kit;" (2) interaction games, such as charades, which need no special equipment, and (3) games from the cultures of participants, such as those played in childhood.

5. Dyads/Triads

Participants can be divided into pairs or small groups, to discuss a wide range of topics: "getting acquainted;" "my home/my home town;" how I feel about _____. Small group can then report back to the whole group, depending on the purpose of the exercise.

6. Use of Creative Expression

Participants draw how they feel about _____ with crayons and newsprint; work together non-verbally on a mural; make collages out of newspapers and magazines which represent themselves...and anything else you can think of.

7. Use of Objects, Art Forms

Ambiguous pictures or photographs, or cultural artifacts, can serve as a basis for comparison of perceptions, feelings, values, meanings.

GENERATING INTER-CULTURAL LEARNING EXPERIENCES FROM GROUP INTERACTION

Definition: This approach emphasizes building upon and exploring issues and processes that emerge in a multi-cultural group. Planned exercises are seen as catalysts: "to get things going," not as the total content and process of the group experience.

Rationale:

- (1) The whole concept of intercultural dynamics is still a "fuzzy concept;" exercises can have deeper meaning for participants if they are built upon interests and processes evident in the group, rather than imposed from book definitions or formal exercises (however, these materials can be most helpful for facilitators in developing observation-diagnostic skills).
- (2) A multi-cultural group is a wealth of resources in intercultural dynamics; it is important to capitalize on this, rather than shifting the focus away from the group by looking at inter-cultural dynamics as something happening "elsewhere."
- (3) In using prepared exercises, too much emphasis may be placed on "finding the right exercise" and fulfilling a planned program; this limits the flexibility needed to pursue an interest or issue which has emerged in the group.

Procedure:

Select a cultural dynamic, interaction process, pattern or problem identified in one of Friday's sessions. Develop a strategy for "getting at" this dynamic by using one of the suggested exercise techniques.

Guidelines:

The following steps may be helpful in designing the cross-cultural learning experience:

- 1) What is the PURPOSE of the exercise?
- 2) What TECHNIQUE did you choose and why?
- 3) How will the exercise be INITIATED in the group?
- 4) Who will be the exercise DESIGNER: facilitator? group member(s)?
- 5) What is the general CONTENT of the exercise?
- 6) What is the PROCEDURE?
- 7) What kinds of DEBRIEFING QUESTIONS will you ask?

JANUARY WORKSHOP-1975

CROSS-CULTURAL COMMUNICATION:

IMPLICATIONS FOR LANGUAGE AND ETHNIC STUDIES

Murray D. Lincoln Campus Center, University of Massachusetts

Friday, January 10, 1975

Application Sessions: Specific Teaching Methods and Resources

- d. Community programs and resources-special focus on the outreach programs in the Department of Spanish and Portuguese: Professors Nina Scott, Antonio Andrade, and Steve Ussach.

Professor Nina Scott began the discussion by briefly explaining the role of the bilingual teacher with particular reference to her own role as director of the tutorial program for Spanish-speaking Americans in Holyoke. Long before the States's bilingual law went into effect, she felt that the role of the University was two-fold: The University as a hitherto untapped services resource for the community, and, at the same time, the community as a learning opportunity for the bilingual student.

Currently, the University of Massachusetts Department of Spanish and Portuguese runs three different outreach programs under the supervision of three faculty members. Professor Scott presently directs the tutoring of Spanish-speaking students in bilingual classrooms in Holyoke. Through this program the U-Mass student has the opportunity not only to gain experience, but also earn credits as well. A more agency-oriented field study program in the Puerto-Rican community of Springfield offers the student the opportunity to live weekends with a Puerto Rican family. The third program concerns the tutoring of Portuguese-speaking Americans in Ludlow and is similar to the other two programs.

Professor Scott feels these courses offer valuable field experience which cannot be gained in the classroom. Students often express their desire to do something meaningful with their language skills. The tutoring programs expose the student to the realities of community service, and test their capabilities. They help give the student a chance to realize his or her own capacity in this field.

The Massachusetts bilingual law has had a great deal of impact on the elementary and secondary levels. Within the Holyoke school system Professor Scott described some disadvantages encountered, for example, in two bilingual grades (in the same classroom) there are only two teachers to cope with pupils who are all on different levels of learning. The strain on the elementary school teachers in this capacity is very great and an observation of the realities in this role is good exposure for the student tutors, who often enter the course with bright-eyed expectations. The U-Mass students who work as tutors in the Holyoke program quickly learn about the real problems such school systems face and the daily stress experienced by the teachers.

Professor Scott asked Carlos Vega to participate in this discussion, as he is both a student of sociology at the University of Massachusetts, and a community leader among the spanish-speaking population of Holyoke. Mr. Vega, who lives in Holyoke and works with such organization as the Family Development Center, "Unidos" (the first bilingual day-care center in Holyoke), and the Urban Ministry, feels that the schools' bilingual classrooms do not meet the standards set forth under the State's bilingual law. Because the city and school officials treat the spanish-speaking community as a transient society, there is no real commitment by anyone. The schools teach bilingually only because of the law and not as it was meant to be taught.

The Spanish-speaking community is the last large wave of immigrants into this area. It is a depressed area and Holyoke benefits economically. The Spanish are community oriented, and tend to support and stay in their own area rather than go outside their community. Yet, they are seen by the English-speaking population as an interference; ironically those who reject them are themselves descendants of immigrants (Irish and French-Canadian primarily). In a total population of 50,000, about 10,000 are Spanish-speaking, with Puerto Ricans predominant. The new Spanish-speaking community has had little experience in living in an Anglo-American community. Also, they have had comparatively little time in which to develop any form of leadership within their own community, and are presently unable to deal with such problems as mistreatment by city officials, the police, and the Welfare department. Their most immediate problems now, however, are getting jobs, housing and economic development.

Joan Grenier and Mimi Geller were invited by professor Scott to relate their experience with bilingual education through teaching at the "Unidos" Day-Care Center in Holyoke. They both felt that hardly any needs are met for those children of Spanish-speaking parents. They explained that in the Day-Care Center most of the staff are mothers who have their own children there, and lack any special training. Eighteen of the children are from Welfare families (Welfare pays \$8.00 per day for each Welfare child, up to a maximum of \$40.00 a week), while four children are paid for by their parents (\$10.00 per week). If parents can pay, there is a scale according to what they earn. It was pointed out that without the Welfare children, who are paying most of the programs estimated cost per child, the program could not continue to exist.

Steve Ussach followed with a presentation on his work with the portuguese-speaking communities. The Portuguese are the largest immigrating group in Massachusetts, a thousand a month of whom 80% remain in the State on a permanent basis. The population of Fall River for an example is 50% Portuguese. Based on his own experiences, Mr. Ussach felt that outreach programs administered by community colleges must take into account the primary needs of the people: jobs and the development of special skills. No such program should be undertaken with idealistic notions. Programs need a realistic approach, so as not to let down the people whom they are trying to help. Programs need to be based on the community economic reality: its first goal is for people to make a living. Day-care centers are an example, whereby they are a means

of education for the children, but also provide a benefit in that a parent is freed to go to work. Organizing a community is complicated, but Mr. Ussach cited a number of agencies where resources are available, e.g., Federal funding from HEW. A good example, Right to Read, founded three years ago, was Federally funded last year for \$180,000,000 with the aim of eliminating functional illiteracy in ten years. Most of the grants under this program are to public schools. The head of the program is Ruth Holloway, Washington, D.C. "Are funds available for pre-school children?" Mr. Ussach said "No, but their parents would be eligible." Reading Volunteers of America, RVA, Mr. Ussach recalled to be a denominational organization based in Chicago. They go out to the student and teach reading skills by first teaching the student in his own language. An extremely wealthy program is Model Cities, which is a Federally funded and municipally controlled public service. Mr. Ussach described it as a good program for obtaining a grant, or rent-free space. He also mentions the Federally funded program Citizens for Citizens, OEO Office; Title I of the Higher Education Act 1965, amended 1967/68, for universities and colleges (the director's name in Boston is Z. Schworm); and State Vocational Education Funds for job training. Mr. Ussach stated that here he was mainly dealing with adults, whom he felt have been shunted apart, and that these programs are to circumvent the public school system.

Professor Lambert, who attended the discussion, suggested that it was our school system that is lacking and that a good educational system makes its people want to learn. He mentioned the California "voucher system" which is still in the making, as an opportunity for the people to select their own educational system by opening up the educational system to bids. This should offer minority groups a better and equal opportunity in the education system. Professor Lambert also mentions a woman from Stanford who set-up a curriculum to follow the pea and bean pickers in California, the majority of whom are Mexican, and do not like their children out of sight. Therefore this curriculum involves setting-up tents in the fields where the pickers work in order to teach their children. It was noted that this would not change inner city public school systems, and that there are no quick solutions to the problems in the present school system. In order to make changes many attitudes of people in political and educational levels need to change, and the problem of tenured teachers does not help.

rapporteur: R. Witcombe

Curricular Development, presented by Ms. Jan Bing

This discussion group consisted entirely of language teachers, teachers of ESL, French, and Spanish. The topic explored was how to teach a "successful" foreign language class by bridging the gap between a textbook or curriculum and the real world. Ms. Bing has been a ESL teacher for ten years.

We should not be overly discouraged about the future of foreign language teaching, as a language class can be interesting and successful with a proper combination of activities and cultural games and an establishment of linguistic and/or behavioral objectives. (Ms. Bing defined a "successful" language class as one in which the students can speak and are willing to speak the target language and at the same time feel good about themselves.) Ms. Bing frequently uses what could be considered "fun" activities but emphasized that the teacher must be sure to maintain the serious intent of the classroom by always testing what was learned from each activity and by using most situations as illustrations of grammatical or structural points. She suggested writing up a grid of linguistic or behavioral objectives for each class and having each student check off each point as it is learned. The importance of testing each activity was discussed by the group, and the point was raised that many language "games" where competition is involved may not need to be tested later, as the students are testing each other during the game. There was not complete agreement on this point, however.

Several interesting learning activities for the language classroom: One for beginners consists of a demonstration using gestures and description in the target language. How to perform a certain activity, such as pouring and drinking a cup of tea. After she demonstrates and describes the process in the target language she passes the imaginary cup and teapot around the room and asks the students questions on what they are doing. In this way they learn new vocabulary and structures in useful situations. She also suggested taking the ESL class into the community to let them do and talk about some useful activity, such as filling a car with gas. A French or Spanish class could be taken to a French or Spanish restaurant where they could order in the target language. Ms. Bing also discussed the possibility of sending students into the community to interview native speakers. This activity not only makes use of the language but also helps build cross-cultural bonds.

Ms. Bing distributed Xeroxed copies of the want ads from a Mexican newspaper. Wants ads can be valuable both for a study of the target language and culture. Many cultural differences can be noticed in comparing American and foreign want ads (which words are abbreviated? what are the important aspects in describing a house being sold? how much do comparable items cost? etc.).

Six Characters in Search of an Author: In this game the teacher distributes to each student a picture of someone from a target-language magazine. Each student must introduce himself in the target language as that person and give some imaginary information about himself such as his age, profession, address, ect. The next day a question or questions are asked such as "what did you do on Sunday afternoon?" and each student answers for his character. This game

can be used to teach culture, as students will often associate the "foreigner" with his American counterpart and the teacher will have to explain why in the target culture a person who looks much the same will act differently from an American. Students can be prepared for this game by being given appropriate vocabulary and structure: lessons in advance or by being supplied with the questions in advance.

Besides using "Six Characters" and many simulations games, Ms. Bing has had her ESL students get some real use of English by using the telephone. She has had them dial for the weather, for prayers, and talk to shut-ins in old people's homes. This activity might not be practical for teaching other languages, however.

Some of the suggestions for activities offered by various members of the discussion group include the following: taking field trips to Montreal with the exclusive use of French while in Canada for elementary French classes; sending students into the target-language community to find various information; instruction in photography in the target language and use of the students' pictures for language study in the classroom; pretending to spend one day of each week in a foreign culture; taking and transforming a particular situation from one culture to another; reinforcing numbers by arithmetic games; and teaching of the geography of the target country by playing a game in which the students have to "travel" from one point to another while listing the cities between these two points.

This session was very successful in the exchange of interesting ideas for foreign language teaching. The simultaneous teaching of culture and language by the methods we discussed and others forms the basis of successful foreign language classes--ones for which enrollments will increase rather than decrease.

Annotated Bibliography

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- Pfister, Guenter G., "Emphasizing Meaning --A More Efficient Method to Teach Foreign Languages," American Foreign Language Teacher Vol. 4, No. 1 (Fall, 1973), p. 17.

Special Service Supply, Box 705, Huntington, N.Y. 11743, 1969. These books are especially practical for adult ESL classes:

Arithmetic Skill Text for Daily Living (A,B,C)

Dining Out Skill Text

Fundamental Forms Skill Text

Job Application Skill Text

Occupational Education Fact Finding Series, I, II, III

Stevick, Earl W. Adapting and Writing Language Lessons. Foreign Service Institute, 1971. This is a book which should be read (preferably twice) by any teacher who adapts materials for his classes.

Marguerite Woolley--rapporteur

Individualized Instruction

presented by Dr. Leora Baron

The concept of individualized instruction goes beyond the mechanics of ratio relationships and flexible course structures. It was presented as a state of mind, an attitude the teacher had toward his/her class.

It meant in capsulated form the teacher's awareness of the physical and temporal aspects of a situation as well as the administrative and community attitudes involved. Rather than having these conditions define the approach, the teacher utilizes, adapts, these conditions to his/her approach. Within such a framework a traditional class setting can be made to function for individualized instruction through student groupings and teacher movement.

Individualized instruction means the awareness of the components of the individual student; why is he/she in the class?; what is the student's level of knowledge, linguistic background, academic bent, outside interests?; what is the student's socio-cultural background and personality? The emphasis is on seeing each student as an individual and gearing instruction to his/her particular needs. It is learner-oriented teaching that through the teacher's awareness of the variable and how they can be utilized creates an educational system for the benefit of the individual student. The actual mechanics can include non-to-one relationships between students or can function as sub-groups of students who can be treated as a single "individual" for instructional purposes.

Above all it attempts to meet student needs through awareness. The teacher becomes an orchestrator of the variable factors that the group as a whole share and the factors each student brings to the class as an individual. The approach can create an unpressured atmosphere uniquely suited to the needs of each student.

Small Group discussion by Ms. Jacqueline Lake, Foreign Language Teacher, Amherst Regional School System, titles her discussion:

The Block Schedule for Foreign Language

As financial cutbacks increasingly eat into foreign language programs, compromise alternatives are being considered from FLES programs through the college level. Mr. Wallace Lambert's proposed alternative, a "culture-cum-language" is one alternative. Another, less acceptable to language teachers, but very attractive to administrators, is the "block" schedule. This device, by which the language teacher meets with a group of students only one week per month, is anathema to teachers; it has, however, the overwhelming advantage of being money-saving, and thus, in the words of John Dalton, principal of the Fort River School in Amherst, (where the language program for grades 4-12 narrowly missed being abolished in February, 1975) "...that's quite an advantage; once it has been done away with, voted down, it is really a job, even in a town like Amherst, to get people to re-establish it; this schedule prevents

(the foreign language) program from disappearing entirely, and thus, as we see it, is an advantage, although, certainly, no one would say it was ideal for foreign language instruction."

That there is, indeed, something further to be said in its favor is something I discovered while I taught on this schedule:

- 1) In situations where motivation to learn a foreign language is not high (in community colleges, where the high number of part-time and evening students often greatly resent the time and effort they must expend to fulfill a useless requirement) this schedule is popular with both the administration and the students.
- 2) Other low-motivation situations are the usual ones in which motivation in all subjects is low. Students I taught who were in this category (although the Amherst elementary school system is ungraded) seemed to delight in the less frequent meetings, found them stimulating, and actually learned as well and as quickly as their more "motivated" classmates. Classroom teachers with whom I met said that the low-motivated students had the feeling that they could "handle" the one-week meetings. This, the fact that the schedule encourages the low-motivated, leads into discussion of the schedule's biggest advantage. The greatest advantage I saw was that grammar concepts are much more easily grasped on this schedule, than on the twice-weekly, "traditional" kind of schedule. As a matter of fact, (if a combination of block plus traditional schedule were possible) I would personally always prefer to combine the teaching of language concepts, or grammar, to this schedule and use the more frequent meetings for conversation and for drill. The introduction of foreign language grammar concepts is usually difficult, at no matter which level, and this schedule, besides causing their introduction to be more gradual, usually means longer meeting periods, in which explanation can be followed by examples and a little drill.
- 3) Because of the above fact (that it facilitates the teaching of grammar concepts) this schedule is ideal for advanced language instruction in which advanced grammar and culture are the main pursuits.

To be mentioned against the schedule is of course the obvious fact that the "traditional" kind of language instruction is virtually impossible on this schedule. This leads many teachers (foreign language ones especially) to prefer the complete abolishment of any foreign language instruction rather than to try to overcome it.

Review, is, of course, difficult (although I did not find grammar review a major problem). Trying to dredge up memories of sentences, and utterances past, is nearly impossible, after the 3-week lapse between meetings with a given group. (Except for the most apt pupils or the "language freaks.")

The demoralization that follows the inability to remember is horrible. And, with younger children, the sheer lack of teacher/pupil interaction creates a real psychological barrier.

The economic squeeze does seem to be upon us, however, it came as quite a shock to many to realize or to read in the February Amherst Record newspaper that the proposal to abolish the foreign language program was in the School

Committee and that a battle was necessary on the part of interested parents and teachers to retain it; keeping the language program for grades 4-12 alive is of real concern; and this schedule is one-albeit disagreeable in many ways, alternative solution.

English as a Second Language

Panelists: Professor John Staczek, Hispanic Languages
 Professor Chisato Kitagawa, Asian Studies
 Mr. Clodomiro Cabanas, Rhetoric: ESL Component

Topics: A) ESL Programs for the teacher and student: B.A., M.A.
 B) ESL Program: Certificate for the teacher and student
 C) ESL Program: For the undergraduate in Rhetoric

Topic A Professor John Staczek began the discussion on the topic of ESL programs for the teacher and student: degree programs at the B.A. and M.A. levels. The University has a role which involves its commitment of time, money and personnel to the development of a program in English as a second language which would have a core curriculum for the B.A. and an advanced program for the M.A. to serve the needs of teachers and students of foreign languages and of the students in Rhetoric ESL programs for whom English is a second language. The suggested curriculum would include:

- A. Linguistics
 - 1. Introduction to Language
 - 2. Socio-Linguistics
 - 3. Psycho-Linguistics
 - 4. Contrastive Analysis
- B. English
 - 1. Sound and Grammatical Structure of English
 - 2. Literature
 - 3. Methodology and Evaluation
- C. Education
 - 1. Bilingual Education
 - 2. Reading
- D. Culture Component
 - 1. Anthropology
 - 2. Sociology
 - 3. Cross-Cultural Communication
- E. Foreign Language
 - 1. Culture Learning
 - 2. Literature
 - 3. Fluency: Speaking, Writing, Interpreting
- F. Practice Teaching -
 - 1. Teacher Training Under Supervision by Faculty

Since this would be a teacher training program, it would serve the needs of the community, the university, and the foreign student community.

Proposed: that a committee be set up to explore the idea, generate implementation strategies, and write a formal proposal.

Topic B. Certification Program: Professor Chisato Kitagawa

A certificate program in ESL would serve a diverse population.

1. Language majors who want to use their language training in careers which take them to the native speaking country--where there is a demand for ESL teachers.
2. Language teachers who want to retrain themselves for alternative careers, given the decline in language study across the country at all levels.
3. Tutors in the community such as the roughly 60 wives who are currently tutoring foreign wives through the Round the World Wives Program.
4. Bilingual program personnel in the community.
5. Foreign students -4 year degree program and on 1-2 semester special programs.
6. Ethnic students who wish to teach at either elementary or secondary level in their own ethnic communities, and/or at the community college level.

A certification program would combine with either a B.A. or an M.A. in another field of concentration, to strengthen the career options of the traditional major, or it could be useful for the foreign graduate student as a component of a larger program of study. It could be independent of a degree program: a definite set of 24 credit hours, to be taken in an intensive format, perhaps over a summer school period, available through Continuing Education. The requirements need not demand a B.A. degree.

It could be initiated for High School and Junior High School teachers of foreign languages during the summer. It could also be offered to university and community college students during the year or summer. Certificate holders would then be available as a resource pool to the Rhetoric Department as its enrollments continue to grow in ESL sections of Rhetoric for the Spanish speakers, Portuguese speakers, and other minority groups in the college population.

Language majors holding certificates would have opportunities to travel, study, and work abroad in the country of their choice.

People working in bilingual education on the State level could be better qualified to teach in community programs as well as in school systems.

A considerable number of qualified ESL instructors are already on the University staff, and could be drawn together through this program without extra cost to the State.

Some additional points were made about a certification program.

1. Sensitivity to language: native, target languages would be explored for keys to understanding cultural norms, differences between English

and the foreign language, and valuing of the foreign language would occur in the process of comparative analysis.

2. Linguistics - so as to upgrade the professional qualifications of the language major who often goes into the teaching of ESL without proper academic, linguistic training at present.
3. Less stereotyping of languages would occur, as students encounter the realities of learning and teaching a second language. Many complexities and insights into the language acquisition process would enrich the students' preparation to using the language he and she are studying.
4. Sensitivity to culture - nonverbal as well as verbal communication patterns, differences in patterns of thinking, value differences, role relationships and social systems would be studied, cross-cultural communication workshops would give the student an experiential learning base, as well as a cognitive learning base.
5. ESL teachers will be conceived as cultural ambassadors, and as such, sensitive to the dangers of language and cultural imperialism.
6. Learning a foreign language is an important ingredient in humanistic education. It leads to self-actualization and to finding the "new you" in a different language system.
7. Practical techniques - The program would provide apprenticeship to great role models and would increase the students' respect for the profession.
8. The program would provide retraining for a significant number of currently employed language teachers.

C. Clodomiro "Tim" Cabanas, Director, Rhetoric ESL Program

Mr. Cabanas outlined the history of ESL in the Rhetoric Program at the University of Massachusetts. He said that from the beginning there were 40, then 75, then 140 students enrolled. The projected figure is for upwards of 300.

Courses were parallel to the Rhetoric program for average undergraduate students. They fulfill a core requirement.

They are designed for intermediate and advanced study.

An intensive ESL program is about to be established for one section.

The proposed ESL Institute would help the Rhetoric program in several ways:

- a. It would address the needs of students deficient in both languages, native and English, and unable to cope with the demands of undergraduate education.
- b. It would draw into the university community foreign students whose presence on campus would broaden the cultural experience of both majority and minority group members.

- c. It would strengthen existing community-based programs in the teaching of English.

Discussion

A need is evident in the community - based programs both here in Amherst and elsewhere in the State for the materials of ESL teaching - books, specially designed learning experiences, cross-cultural awareness teaching methods, and the like. An institute could serve as a resource center for such materials.

The need in the State of Massachusetts for ESL for its own citizens should be a first consideration, but there is also the important role the foreign student plays as a resource to the State, and providing ESL for foreign students is a crucial factor in the recruitment of a culturally diverse student body.

Professor Lambert mentioned that the foreign language teaching profession is in serious decline.

Therefore, the university has a responsibility to shift gears and provide a new direction including broader interdisciplinary programs.

The Federal government is presently offering large grants to institutions who are undertaking bilingual education - 33% of these moneys are earmarked for ESL programming.

At the time being, there is no State certification procedure for ESL teaching. This is a serious problem for the Commonwealth.

Amherst could become a resource center for bilingual/bicultural professionals who are deeply concerned about the inaccessibility of materials for their implementation of the Bilingual Act.

There are 10,000 students currently in Adult Education in various forms. They constitute a relevant population for ESL training. Their needs and resources should be assessed.

A committee will be formed to investigate the current duplication of programs and resources, to decide on the next steps towards establishing an ESL Institute at the University of Massachusetts. This committee should make an objective study of the problem and its possible solution. It should bring in appropriate consultants and begin to establish support in the university system for such a program.

Mr. Ussach pointed out that the need for such a program is clearly there, but that we must devise a process to meet it. This process must be shared by the administration of the institution.

We must find a structure for the institute, and a special office to house the materials pending further development.

Committee should investigate profit-making ideas. It should look into funding possibilities. It should assess available resources, both in people and in materials.

The committee should study the long-range implications of such a credential program then set up an English Language Institute with a broad range of offerings.

Implications of the Workshop for Future Directions and Programs

Summary of Proceedings -- Dr. Alfred Hudson

Dr. Hudson summarized the major themes of the conference at the final session Saturday morning. Additional themes were presented by some of the participants attending the sessions. The major themes are intersecting and do not necessarily belong to discrete categories.

1. The need to establish objectives before designing and implementing programs in intercultural communication

Dr. Wallace Lambert of McGill said that one of the reasons for the decline of foreign language teaching programs in the U.S. was the failure to enunciate clearly defined and measurable objectives for the programs in their various settings.

2. Communication and Language as a Means of Adaptation

Language, as an adaptive mechanism, aids the individual in his survival, and is, perhaps, man's most important survival mechanism. Americans, however, have not seen the need for foreign languages because their survival has not depended on such a skill. Motivation for the tremendous energy and effort is lacking because the payoff is not evident. For minorities, on the other hand, multilingualistic frames of reference have been a matter of survival. An historical perspective on language development and on bilingualism as an intermediate step in the adaptation of Man from one monolingual state to another monolingual state through an intermediate bi/multilingual state was missing from the conference but is a natural corollary of those themes which were stressed. Adaptations are of two types: instrumental--the adaptation of an individual to a particular situation; and psycho/social--the adaptation of relating language development to the symbols of ethnic identity, political and social survival and aesthetic sensibilities. Communication behavior must be seen in relation to context. Competence involves choosing the appropriate codes and channels in relation to the context.

3. Humanism vs. Scientism

Often thought of as being contradictory and exclusive, these two perspectives are complementary providing two points from which to investigate the phenomena in question, (human desires and motives) and strategies which can then achieve those goals. A current example related to the field of communication in a multilingual and multiethnic community is the question of bilingualism. From the scientific perspective, the adaptation of the linguistically and culturally different in the United States requires a movement to English as a second language because the survival of the linguistically and culturally different groups in the United States depends on their ability to function in a predominantly english-speaking environment. In contrast, the humanistic perspective stresses that the loss of one's language includes a renunciation of the cultural heritage and history of the groups in question, thus forcing individuals into functioning in a mono-linguistic and mono-cultural mode rather than

the encouragement of synthesis. Scientism and humanism can be combined to look behind the differential meanings as emphasized in language and culture to ascertain the affective domain by means of a systematic methodology.

4. Good Language Learning is Essentially Good Culture Teaching

This theme was stressed throughout the conference. Dr. Lambert referred to the need for "people study", and stressed that the teaching of language be incidental to the development of an understanding of the cultures and of the people who use the languages. In reality, teaching the cultural history and world views is an opportunity to capture the interest of the students while at the same time exposing them not only to the languages but to the more subtle and intrinsic values of the cultures. Students need to understand biases in their own communicative systems before they can fully appreciate the meanings underlying other communicative systems.

5. A Multi-Channelled Approach to Human Communication

Human communication is more than the use of the correct word. It involves the recognition and understanding of the existence of different channels, the functions of the channels and the rules for their use. Non-harmonic use (transmitting conflicting messages through two or more channels simultaneously) can be used strategically to create ambiguity and/or to purposely override a context. However, non-harmonic use can also occur unintentionally, particularly in cases where individuals are only partly aware of the cultural and linguistic frames used in multilingual and multi-ethnic communities.

6. The Human Capacity to Internalize a Multiplicity of Communication Codes

This theme, although a minor one, reoccurred during the presentations particularly in reference to bilingualism. More research is needed to help determine man's capabilities to internalize multiple cultural and linguistic systems prior to making programmatic decisions as to the goals and objectives of programs in bilingual/bicultural education and in English as a second language. Dr. Lambert presented the beginnings of information with a systematic approach in his description of the "home-school language switch program" which indicates that after four or five years of instruction completely in a foreign language, beginning at the age of five, a child can develop skill in understanding a foreign language and culture and retain that of the home with no impairment. Continuing research of this type can provide directions for bilingual/bicultural programs and for English as a second language.

7. Roles of Particular Institutions in Foreign Language Teaching, Intercultural Communication With the Multilingual and Multi-ethnic Community

Because of the unique attributes of the university and of the community colleges, each has specific roles to fulfill in the educational commitment

to multilingual and multi-ethnic communities.

Community colleges, located within individual communities and designed to serve local needs, are in the unique position of being able to tailor their programs to the needs of the communities which surround them. An example of this is their continuing effort in English as a second language. This strength is enhanced through cooperation with the local community agencies, members of which are likely to sit upon community college advisory boards.

In contrast to the community colleges, the University of Massachusetts should fulfill a State-wide role rather than a local role in implementing education programs. The University can provide resources to the community college system in the form of consultants, technical aid, resource individuals, libraries, grant and proposal writers. The University can also investigate the problems in question and provide a synthesis and interpretation of what is being attempted and accomplished on a State-wide basis. The University must also continue to conserve knowledge for further use.

Particularly skilled in the area of multicultural communication are the teachers of the arts as well as the scientists. Those in the arts can best provide the resources to interpret the "subjective culture" as expressed in the literature and fine arts of a culture, while the scientist can provide the systematic methodologies needed for a thorough investigation.

To further facilitate the needed cooperation among the community colleges and the University, there must be an increased awareness of the concerns of each branch of the Commonwealth's educational system. This can be further extended by exchange programs among the involved institutions.

Continued State funding is, of course, a necessity to the continuation of such cooperation and dialogue.

Five additional recommendations were enunciated by the participants. It was recommended that the University implement:

1. A long range study of a teacher education program in the field of English as a second language.
2. A short range investigation into the feasibility of a summer institute for the teaching of English as a second language - possibly with Kuwati students this coming summer.
3. A workshop on the mechanics of proposals and grant writing combining individuals from the communities and those from the system of higher education.
4. A workshop focussing on new approaches to the teaching of languages, including cross-cultural communication skills.
5. Centralization of information--curricular, personnel, professional--in the fields of English as a second language.

Appendix I

Readings for Bilingual Issues:

Aragon, John, 1971 (March 25), Cultural Conflict and the Traditional Curricula, Video tape presentation on KMET-TV Albuquerque, New Mexico.

Arciniega, T., 1971, Public Education's Response to the Mexican-American Student, El Paso: Innovative Resources Incorporated

Campa, A.L., 1951 (NOV) "Language Barriers in Intercultural Relations," Journal of Communications.

Edgerton, R. and Karno, M., 1974, "Mexican-American Bilingualism and the Perceptions of Mental Illness," Readings in Intercultural Communications, V. IV.

Gaarder, B., 1967, "Organization of the Bilingual School," Journal of Social Issues, 23, pp. 110-20.

Hall, Edward T., 1959, The Silent Language, Greenwich, Conn.

_____, 1960, "Language of Space," Landscape, 10:40-42.

_____, 1966, The Hidden Dimension, Garden City, N.Y.

Hymes, Dell, 1964, Language in Culture and Society, N.Y.

Koerner, J.D., 1965, The Miseducation of American Teachers, Boston

Ulibari, Mari-Luci, 1970, Cultural Differences Revealed Through Language, The Minority Group Cultural Awareness Center, Albuquerque, N.M. University of New Mexico, monograph.

Voegelin, C.F., 1949, "Linguistics Without Meaning and Culture Without Words," Word, 5:36-42.

Lambert W., 1967, "A Social Psychology of Bilingualism," Journal of Social Issues, XX: III.

_____, et al, 1960, "Evaluation Reactions to Spoken Languages," Journal of Abnormal and Social Psychology, 60: 44-51.

Whorf, B., 1952, Collected Papers on Metalinguistics, Washington, D.C., Department of State, Foreign Service Institute.

Consult Joshua Fishman's work on bilingual education issues.

Appendix II

Bibliography from SCA/ICA/SIETAR Summer Conference on Communications and Languages Concerns, Sent in by V. Lynn Tyler, Brigham Young University, Provo, Utah.

1. Ackermann, Jean Marie, Language House, 430 North Michigan Avenue, Chicago, Ill. 60611.
 - a. "Films of a Changing World- A Critical International Guide."
 - b. "New Skill Training for American Managers Overseas: Some Whys and Whats of Transcultural Training."
2. Asante, Molefi K., Professor and Chairman, Dept. of Speech Communication, State University of New York at Buffalo.
 - a. "American English Cliches" adapted from article by Harvey Gotliffe.
 - b. "Your Cliche Survival Kit," by Harvey Gotliffe, Mainliner Magazine, East/West Network Inc., 5900 Wilshire Blvd., Suite 300, Los Angeles, Calif. 90036.
3. Markun, Patricia, ed. associate for Bulletins, Association for Childhood Education International, 3615 Wisconsin Ave., N.W., Washington, D.C. 20016.
 - a. Part I: Some Minorities Speak Out
 - b. Part II: Are These Unwelcome Guests in Your Classroom?
4. The Communication of Ideas - booklet available from Ms. Helen Reed, Monthly Letter Dept., The Royal Bank of Canada, Box 6001, Montreal, P.Q. H3C 3A0.
5. Culture Capsules - Anglo, Navajo, USA-France, USA-Mexico, White-Black, \$6.00 each. Culture Contrasts Co., 2550 East 3370 South, Salt Lake City, Utah 84109.
6. 1973 Directory of Cross-Cultural Research, Dept. of Psychology, Western Washington State College, Bellingham, Washington 98225 \$3.50. Ed. John Berry, Walter Lonner, Jules Leroux. Center for Cross-Cultural Research.
7. "Foreign Affairs Research Papers Available", FAR Documentation Center, Office of External Research, Room 4110, SA-15, Dept. of State, Washington, D.C. 20520.
8. Human Resources Training Dept., Naval Amphibious School, Coronado, San Diego, Calif. 92155
 - a. How to Design an Intercultural Relations Training Course
 - b. Learning Resources Bulletin, Vol. I, Ed. 1, and Supplements 1 and 2.
9. Language-Culture Institute, E.C. Condon, Rutgers Graduate School of Ed. 10 Seminary Pl., New Brunswick, N.J. 08903.
 - a. Culture Conflicts in Values, Assumptions, Opinions. Pamphlet No. 3, 16 pp., \$.50
 - b. Acculturation Problems in Adult Ed., Pamphlet 5, 29 pp., \$1.50.
 - c. Introduction to Culture and General Problems of Cultural Interference in Communication, Pamphlet, \$1.50.
 - d. Nonverbal Communication - Metalanguage: A Reflection of Culture in Language Pamphlet 4 22 pp., \$1.50.
10. "The Cosmic Vs. The Rational", by Sam Keen, Psychology Today, 317 14 St., Del Mar, Calif. 92014. July, 1974 issue.
11. The Language Research Center, 267 Fletcher Building, BYU, Provo, Utah 84602.
 - a. "Bibliography and Resources, Intercultural Communications," by V. Lynn Tyler, 26 pp., \$1.00.

- b. "Cultures: Affinity Groupings: Peoples" V.L. Tyler.
 - c. "A Planning Checklist for Conferences, Seminars, Symposia", V.L. Tyler, 26 pp., \$1.00
 - d. "Intercultural Communication Development Strategies for Closing the Gap between the 'IS' and 'OUGHT TO BE'," Draft copy.
 - e. "A summary comparison of Function Grammar and Transformational Grammar" by Eldon G. Little, sample of Automated Language Processing, a conceptual summary, 1974 Linguistic Symposium. (Total \$4.00)
 - f. "Into Intercultural Communication..." \$2.00
 - g. "So You're Going to Japan" \$4.00
 - h. See also Materials Available List from LRC
12. Learning About Peoples and Cultures Seymour Fersh, ed., Order from McDougal, Littell and Co., Box. 1667, Evanston, Ill. 60204. \$2.25 T/Guide \$.65
13. Nedela, Jiri, Graduate School of Corporate and Political Communication, Fairfield H., Fairfield, Conn. 06430 "Case Studies in Intercultural Comm."; "Human Communications".
14. Osrood, Charles E., Write Journal of Communication, P.O. Box 13350, Philadelphia, Pa. 19101.
- a. "Probing Subjective Culture, Part I: Cross--Linguistic Tool making" Journal of Communication, Winter, 1975, Vol. 24:1.
 - "Probing Subjective Culture, Part II: Cross-cultural Tool Using" Journal of Communication, Spring, 1974, Vol. 24:2.
15. "The Pure Pulse of Musical Genius" by Manfred Clynes, Psychology Today, 317 14th St., DelMar, California 92014.
16. Staram, R.S., Dept. of Speech Communication, U/Hawaii, Honolulu, Hawaii 96822
- a. "Influence of Culture"
 - b. "A Model of Intercultural Communication"
 - c. "Some Approaches to Research and Training in Intercultural Communication"
17. Smith, Alfred G., Center for Communication Research, Univ. of Texas, Austin, Texas 78712 "The Cost of Communication"
18. Speech Communication Module, ERIC Clearinghouse on Reading and Communication Skills, Statler Hilton Hotel, N.Y., N.Y. 10001
- a. "International, Inter-cultural Communication, An Annotated Bibliography" prepared by Fred L. Casmir
 - b. ERIC-Processed Documents on Interpersonal Relationships, A Selected Bibliography, prepared by Lorie J. Gombin.
19. TESL Reporter (Teaching English as Second Language) %Alice Pack, Box 157 BYU-Hawaii, La'e, Hawaii 96762
20. Wilson, Herbert B., Univ. of Arizona, Multicultural Education Center, College of Education, Tucson, Arizona 85721
- a. "Personal Questionnaire"
 - b. "Personal Opinion"
 - c. "Cultural Literacy Inventory"

Appendix III

(Bilingual/Bicultural Education
Professions Program

January, 1975

BILINGUAL EDUCATION AT THE UNIVERSITY

Courses of interest in Anthropology, Communication Studies, Economics, Education, English, French, History, Linguistics, Philosophy, Political Science, Portuguese Psychology, Sociology & Spanish

The following list of courses has been prepared for the information of graduate students in bilingual/bicultural education. Represented are some courses within the School of Education and in other departments of the University. It is the sole intention of this listing to provide a rapid access to the variety of courses and faculty resources which may, in some way, support, complement, illuminate, or otherwise fit into the study of bilingual/bicultural education.

Some undergraduate courses have been listed. They are available for audit by graduates with the permission of the instructor. You may, in some cases, be able to arrange either independent study with the instructor, or additional work which will allow you to take an undergraduate course for credit.

For meeting times and course descriptions consult:

1. Learning Experience Schedule (School of Education)
2. LEX Profiles (School of Education)
3. UMASS Schedule of Courses
4. Course Description Guide (Academic Affairs Committee)

<u>LEX OR COURSE #</u>	<u>COURSE TITLE</u>	<u>Instructor</u>
EDUCATION		
0666	Methods of research in social sciences	Aponte/Nieves
0590	Elementary Supervision for Bilingual schools	Viera/Rivera
0591	Secondary supervision for bilingual schools	Viera
	Models of evaluation for bilingual educators	Guevara/Viera
3517	Curriculum design & development, secondary bilingual ed.	Viera
0960	Curriculum adaptations, elementary bilingual ed.	-Nieves
0661	Methods/Materials, secondary bilingual classrooms	-Anlada/Viera
3966	Bilingual ed. Grad. L-group	-Nieves
0946	Methods/Materials, elementary bilingual classrooms	-Rivera
1500	Intro. to urban education	C. Abraham
1511	Intro. to urban education	B. Jones
1520	Survival strategies for urban schools	D. Love
1560	Reading & language arts for the inner city child	-W. Greene
1563	Social studies for the inner city child	W. Greene
1566	Principles of educational and psychological testing	-R. Hambleton
1645	Intro. to urban education	K. Washington
4590	Research in urban education	W. Greene
4635	Methods of teaching language arts and reading	M. Rudman

LEX OR COURSE #COURSE TITLEInstructorEDUCATION

8630	Piaget for elementary teachers	Schultz/Konicek
8640	Adv. workshop in language arts teacher preparation	M. Rudman
8645	Adv. Seminar in children's lit.	H. Rudman
8746	Urban administration & school structure	C. Abraham
8751	Research, planning & development in urban education	B. Jones
7526	Design & evaluation of current teacher preparation programs	H. Reed
7545	Seminar in miscue analysis (reading)	R. Sim
4060	Criterion-referenced measurements: current practices & issues	Gorth/Quilling Passmore
4295	Overview of education evaluation	W. Gorth
4350	Cross-cultural personality development	B. Turner
8146	Leadership for radical school reform	H. Scribner
8201	Inquiry into American schooling	R. Sinclair
2026	Curriculum development in international ed.	Roehrig/Urch
5005	Foundations of Education	L. Fischer
5009	Foundations of Education	G. Urch
9165	Adv. research in education policy studies	Lauroesch
5045	Cross-cultural perspectives in education: the Asian experience in the U.S.	B. Suzuki
3200	Racism: a curriculum for trainers	F. Preston
3508	Implications of media utilization to bilingual education	J. Caban
0916	Foundations of Reading	Turner/Pratt/Sims
4605	Curriculum development in urban ed.	W. Greene
4831	Urban family & school relations	C. Lawson
4836	Developing a climate for learning in urban schools	C. Lawson
8535	Curriculum, methods & programs in urban schools	K. Washington
8730	Trends in teacher education for urban schools	B. Love
4025	Intro. to research for non-research majors	W.C. Wolf, Jr.
2190	Education, racism & social change	Evans/Marchando & Peakes
5735	Language & Cognitive development	G. Forman
9175	Developing competencies in non-formal ed.	D. Evans
9180	Educational sociology	E. Cappelluzzo
2041	International Ed., self, society & teaching about other cultures	Ickis/Urch

ANTHROPOLOGY

270/570	Caribbean cultures	T.M. Fraser
376/676	South American ethnology	D. Proulx
335/635	Native American Languages	
360	Language in culture & society	
363/663	Linguistic anthropology: comparative	
370/670	North American Indians	Woodbury

<u>ANTHROPOLOGY</u>	<u>COURSE TITLE</u>	<u>Instructor</u>
700A	Proseminar in linguistic anthropology	
725	Andean archaeology	
804	Research in cultural anthropology	
805	Research in linguistic anthropology	
860	Language & culture	Hudson
862	Linguistic anthropology: social dimension	
<u>COMMUNICATION STUDIES</u>		
210	Interpersonal communication	Conville & others
810D	Adv. research methods in communication	T. Meyer
810E	Adv. studies in interpersonal communication	R. Conville
<u>ECONOMICS</u>		
131	Economics of insecurity & poverty	B. R. Morris
205/505	Marxian economic theory	S. Bowles/H. Gintis
266/566	Economic development	S. Resnick
392C	Economics of poverty & discrimination	R. Oaxaca
<u>ENGLISH</u>		
321	Structure of modern English	G. Aho
591A	Lexicography	A. Duckert
<u>FRENCH</u>		
272	French civilization	Braule
273	Culture & Language (in English)	Berwald/Fitzpatrick
374	French Canadian literature	Fitzpatrick
764	Foreign language research (app. to other langs.)	-Berwald
<u>HISTORY</u>		
121	History of Latin American Civ.	J. Loy
121	Intro. to Latin American Civ.	R. White
302/502	History of Mexico	R. Potash
303/603	The Caribbean	J. Loy
745	Topics in mod. & contemporary Latin Am.	R. Potash
<u>LINGUISTICS</u>		
Introductory courses plus:		
211/511	Intro. to Psycholinguistics	T. Roeper
711	Language acquisition	
<u>PHILOSOPHY</u>		
346/646	Philosophy of language	T. Parsons
755	Philosophy of language	M. Sirridge
<u>POLITICAL SCIENCE</u>		
241	Government & politics of Central America & the Caribbean	H. Wiarda
777	Latin American politics	H. Wiarda
<u>PORTUGUESE</u>		
302	Portuguese tutorials	A. Andrade

PSYCHOLOGY

220/520	Learning & thinking (4 sections)	J. Ayres J.W. Moore J. Donahue P.R. Solomon A.R. Clifton B.R. Bogart C. Bean Sulzer-Azaroff
260/560	Child behavior & development (3 sections, Section C, non-middle-class child)	
290A/795	Analysis of classroom behavior/classroom learning	Royer Sulzer-Azaroff
301A/601A	Educational psychology	N. Meyers
301C/601C	Educational psychology	C. Clifton
763	Cognitive processes in children	
852	Seminar in cognitive processes: sentence comprehension	
892D	Language, beliefs & social action	C. Schmidt

SOCIOLOGY

101F-2	Sociedad Americana (en español)	S. Wright
256	Race relations	H. Gordon
262/562	Demography of minority groups	H. Golden
290-0	Conversation analysis	G. Jefferson
293/593	Issues in social policy planning	G. Sutton
295	Research methods	R. Chilton
700J	Conversation analysis	G. Jefferson
722	Sociology of education	Hurn

SPANISH

200	Cultural backgrounds of Spain	N. Scott
201	Cultural backgrounds of Latin America	J. Zamora
302A	Tutoring Spanish-speaking students	N. Scott
302B	Field study/Hispanic community	H. Galvin
307/607	Methods of teaching Spanish	J. Staczek
312/612	Structure of modern Spanish	J. Zamora
390A/700A	Hispanic dialectology	W. Milan
390C/700C	History/theory of Hispanic bilingualism	W. Milan

Appendix IV

AMERICAN FOREIGN LANGUAGE TEACHER

P.O. Box 07300 Detroit, MI 48207

BOOKS FOR YOUR CLASSROOM!

1. The Spanish Teen-Ager
By J. Bourque, E. Allen, S. Briggs \$6.50 each
2. What Makes the Spanish Spanish (And Their New-World Descendants Different)
By Tora T. Ladu \$7.50 each
3. The Bullfight (A Teaching and Study Guide)
By R. Hatton & G. Jackson \$7.95 each
4. Individualizing Basic Spanish Texts
By R. Gougher & P. Smith \$7.25 each
5. The French Teen-Ager
By Jane M. Bourque \$4.85 each
6. What Makes The French French
By Tora T. Ladu \$7.50 each
7. Individualizing Basic French Texts
By R. Gougher & D. Wolfe \$7.95 each
8. The German Teen-Ager in Profile
By Nancy Pindur \$4.85 each
9. German Culture Through Performance Objectives
By David T. Cooney \$1.85 each
10. Individualizing Basic German Texts
By Ronald Gougher \$7.75 each
11. Roman Voices (EVERYDAY Latin in ancient Rome)
By Carol Clemeau Esler \$7.95 each
12. Sourcebook For Teaching Italian (Selected Resources for Teaching Italian and Italian-American Culture) By Nicholas D'Ambrosio \$1.85 each
13. The Visual Rosetta (A technique for visual comparison of English, French, Spanish, and German Syntax) By Daniel Edward Behmer \$4.50 each
14. Planning to Teach Culture
By Frederick L. Jenks \$4.35 each